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I.—*A short account of the Moa Morah sect, and of the country at present occupied by the Bor Senaputtee. By S. O. HANNAY, Capt. 40th Regt. N. I. Asst. to the Commissioner in Assam.*

*Origin and Religious tenets.*—*Moa Mureeah* or *Morah*, is the designation of a particular sect of the Assamese population, who are noted in the latter days of *Assam* history. They are scattered over the whole valley, being found as far west as *Goalparah*, but the greatest numbers seem to be located in that tract of country, known in the present day, as the *Muttuck* territory.

About the period that the numerous tribes in the valley of *Assam* were converted to Hinduism, a division took place amongst them, numbers of the population following the religious tenets of a certain “*Gooroo*,” or spiritual adviser, who did not admit the supremacy of the Brahmins, and professing to worship only the incarnation of the deity, known to heathens, as “*VISHNU*.”

The residence of the first priest of this sect, is said to have been on the *Majoillee\**, on the banks of a small lake, which is now carried away by the *Burhumpooter*. The name of this lake, from the circumstance of its abounding in a description of small fish, called *Móa*, was named in the usual style of Assamese phraseology “*Móa Morah* ;” from whence arose the name of the sect, but which has been turned, by those of the Brahminical faith through a spirit of contempt, to *Moa Múreeah*.

After the rise of the sect of *Moa Mureeah* the seat of the head priest, called the *Moa Mureeah Gossain*, was removed to a place called *Kuteeah Putha*, a short distance to the west of *Jorehát*, and the spot on which he resided was elevated from the plain, several hundred feet, by

\* Large island of the *Burhumpooter*.

artificial means. The name of the first gossain was ONEE ROOD, and disciples seem to have flocked in to him from all the different tribes, such as, Cassarees, Ahoms, Dhooms, Kuleetas, Kaysts, Harees, and others of the lowest classes. And from the upper part of the valley, may be added Sooteahs, Morans, &c. &c. &c.

Nothing particular is recorded of this sect, until the reign of rája LUCKMEE SING, when having joined in the rebellion of this rája's brother, a general massacre was ordered, which was carried into effect, and the gossain, with all his family killed. It is related of LUCKMEE SING that his feelings were so vindictive against the gossain, that although he was positively informed not only of his death but that his body had been cut in pieces, still he had the river dragged, for the remains of his enemy, in order to satisfy himself that he had really been killed.

This general massacre fell very severely on the Morans, and other inhabitants of the *Upper Booree Dihing*, who formed a large portion of the army, which for a time overthrew the rule of LUCKMEE SING; and to this indiscriminate massacre may be attributed the subsequent civil wars of *Assam*, which in the end have brought it to its present degenerate and comparatively impoverished state.

LUCKMEE SING seems however to have relented shortly after the massacre above mentioned, and, on a representation being made to him, by the priests of the opposite sect, he appointed another Gooroo, or spiritual head, over the Moa Mureeahs, in the person of a man, named PITUMBER, who was said to have been a nephew of the former gossain. As might have been expected this priest and his party retained all the vindictive feeling of their relatives towards the sovereigns of *Assam*, and a second rebellion broke out, in the following weak reign of GOUREENATH SING, who fled from his seat of Government for seven years, during which time the Moa Mureeahs set up several rájas of their own. Their names were as follows, DUFFLA BOHOTEEA\*, BOORA PHOKAN, his son UGNEE KUMWAR, and lastly BAROTEEA, who got rid of his predecessor by a trick of rather a ludicrous nature. Having had much influence over UGNEE, he persuaded him that the north bank of the *Burhum-pooter* was the proper place for his ráj, and when he had seen him and his party safely off, he returned, and quietly set himself up in his stead at *Rungpore*. During this confusion the setting up of rájas seems to have been quite common in *Upper Assam*, as even the Dhooms of the Moa Mureeah sect set up a rája for themselves, first at *Sudiya*, and afterwards at *Douka khana*, on the north bank of the *Burhumposter*. This ráj was overthrown by the Khamtis.

\* A Duffla slave.



The Moran portion of the Moa Mureeahs set up for themselves, on the *Debroo*, the father of the present Senaputtee, who took possession of the present *Bengmorah*, the former name of which was *Sungmae pathar*.

During the time that BAROTEEA had established himself at *Rungpore*, GOUREENATH SING, received the assistance of the British Government, and the Moa Mureeahs were dispersed. The chief of *Bengmorah* was overthrown by the inhabitants of *Sudiya*, assisted by the Khamtis, and the six Singpho Gams, residing on the east bank of the *Noa Dihing*, and a persecution seems to have been kept up against the sect, who were driven to seek shelter amongst the Singphos, and a great number of the Moran portion of the sect were cut off by these people at a spot near the confluence of the *Noa* and *Booree Dihing*.

Under the firm government of POOR-NA-NUND, Bor Gohain, or chief minister of the rāja, the Moa Mureeahs received severe chastisement, and those who escaped towards the *Upper Dihing*, do not seem to have been able to establish themselves again, as independent of their rightful sovereign; either during the remainder of rāja GOUREENATH'S reign or in that of his still weaker successors COMALESWUR, and CHUNDERCANTH, but they made several efforts to do so, and BAROTEEA, (who was formerly mentioned,) whilst living for shelter in the Beesa Gam's village, (the grandfather of the present Beesa,) sent a person called RAMNATH BOR BOOROOAH to treat with the Burman monarch for assistance; though, at that time, without effect. Messages were however repeatedly sent to *Burmah*, and parties of Burmese were twice brought into *Assam*; once by the Beesa Gam, and once by a Khamti chief called HOCASS GOHAIN, and it was with him, that the father of the person known as the Kaminee Phokan, first came from *Burmah*. These Burmans however, were always bribed, or bought over, through the influence and wealth of the prime minister, who in the end relaxed his severity towards the Moa Mureeahs, and subsequently gave the present chief of *Muttuck*, his title of *Bor Senaputtee*; who appears to have remained obedient to his lawful sovereign, paying the revenue required from the portion of the sect, over whom he was supposed to have authority.

POOR-NA-NUND GOHAIN may be said to have been the protector, and regenerator of his country for a period of twenty years, before which time it had been a scene of anarchy and bloodshed. He was not destined however to remain longer in his prominent situation, for his sovereign the weak CHUNDERCANTH, and a few of his nobles, jealous of the Bor Gohain's power and influence, but unable to displace him themselves, secretly entered into a league with the Burmans for that purpose,

and the Bor Phokan, who went to *Burmah*, viâ *Calcutta*, on the part of CHUNDERCANTH returned to *Assam* with the Khyee Woongye, and 8 or 10 thousand Burmans, and the latter being always ready for conquest, were by no means loath to make their way into a country, which had been represented to them, as overflowing with riches ; but the Bor Gohain only lived to hear of their arrival across the frontier.

What followed in this country is already well known, and there are few, who are not aware, that the oppressive rule of the Burmans brought *Assam* into a more degraded state than it had ever been.

The Senaputtee taking advantage of the confusion of those times, established himself, in his father's position at *Bengmorah*, and secured himself from the immediate control of the Burman government by keeping at his residence, and in his pay, a vakeel, who was a native Burman\* and remained with the Senaputtee, on the part of the Burmans.

The Bor Senaputtee having established himself as the head of the M<sup>o</sup>a Mureeahs on the line of the *Debroo*, he soon set himself up, on a firmer footing, than any of the former chiefs of the sect, and as he pleaded poverty, besides, the outskirts of his country, being so jungly as to present a forbidding aspect to the Burmans, they allowed him to remain comparatively unmolested.

At the time of the arrival of the first Burmese army in *Assam*, the Morans occupied, as they now do, their proper localities on the upper portion of the *Debroo* ; and lower down that river, and scattered over different parts of the surrounding country, there was a tolerable population of M<sup>o</sup>a Mureeah's and other Assamese, but not near so extensive, as was found, on the British taking possession of this country.

*Upper Assam* had been long subject to the inroads of the Singphos ; and their slave-taking excursions were carried on with renewed success, during the Burman rule in *Assam*. The Bor Senaputtee seems however to have prevented any successful attack on his portion of the country. And it is reported that the present Beesa Gam, made, at one time, an attempt on a large scale, to carry off some of the people, but was driven back with great loss. The inhabitants of the surrounding country therefore, feeling that they would be more secure from Singphos, and Burman oppression, naturally chose to put themselves under the protection of a man like the Senaputtee. And thus on the arrival of the British in *Assam*, he was found with all the semblance of an independent prince, and the head of a country containing upwards of 50,000 inhabitants.

\* The Kaminee Phokan before mentioned.

It does not appear that any particular boundary was laid down formerly to the Senaputtee, or that any particular parts of the province were considered as his hereditary lands. But subsequent arrangements with British authorities in *Assam*, have given to him a territory, having the *Burhumpooter* as its western and northern boundary, the *Booree Dihing* as its southern, and a line drawn south from *Sudiya* to the *Booree Dihing* is the eastern boundary. And the Bor Senaputtee is the acknowledged chief of a tract of country, bearing a fair proportion in extent, to that which has been made over to PORUNDER SING.

The Morans are quite a distinct class of the Moa Mureeah sect, and occupy the same section of the country, as they did in former days. This tract is situated between the *Dangooree*, and *Debroo* rivers; they also inhabit a portion of the south bank of the *Debroo*, but they do not appear to have extended to the westward of the junction of the *Dangooree* and *Debroo*, at which place a chokey was situated, called *paneé* chokey. The following are the names of some of their localities: *Bor Chookree*, *Húru Chookree*, *Casso-Jan*, *Hoolúnga-gooree*, *Goeé-Jhán*, *Dhea-múli*, *Bhóthó-Jhán*, *Jégooniguyá*, *Majoilee goyah*, *Beesa Khópa*, and others. In the days of the *Assam* rájas, the Morans paid no revenue, but as people living in a jungle, (which it would seem their name denotes,) they were called upon to supply the rája's household with different articles in accordance to the designation of their tribes; for instance, the Hathi Soongis supplied him with elephants, the Rom Jogooyahs, with the coloring vegetable matter known in *Assam*, as *rom*, Dharee booahs, with mats, and the Mo-Jogoozahs with honey, and so forth.

Further down the *Debroo*, there are many villages inhabited by the Moa Mureeah sect, but they are generally found with a greater proportion of those who profess the Brahminical faith; but in the western portion of the country, many of the first classes of the Ahom population reside, who are followers of the Moa Mureeah gohains.

The jungles on the north bank of the *Booree Dihing* have been, for several years, considered as a place of refuge for the disaffected, and such has been the emigration (from well known causes), to the country between the *Burhumpooter* and the *Booree Dihing*, that it is said, there cannot be less than a hundred and twenty thousand inhabitants there. This statement will be more readily credited, when it is known that the whole of the extensive khats, or farms, containing the finest grain pathars in *Upper Assam*, and situated between the *Debroo*, and the *Booree Dihing*, are occupied within these few years by the runaway ryots of PORUNDER SING. The whole of the Beheeah population of the

districts of Secsee, and Dumajee, three fourths of the Cassaree population, originally belonging to *Sudiya*, and three fourths of the Dhoania population released from Singpho slavery, amounting to 8, or 9000, are all located within the boundary lately assigned to the Senaputtee.

The Bor Senaputtee pays to the British Government an annual sum of 1800 rupees, and the surplus of the revenue of this country remains in his own hands. What the amount of that revenue may be, is, I presume, not known. My information, which I have obtained from various sources is as follows. All new comers into the *Muttuck* country, are taxed after one and a half years' residence there. A poll tax is acknowledged to be in force, and the different classes pay according to the following scale.

Morans, .....	3 rupees per head.
Cassarees, (Sonewahls,) .. . . . . .	3 rupees ditto.
Behees, (Sonewahls,) .. . . . . .	2½ rupees ditto.
Assamese, (of all classes,) .. . . . . .	2 to 1 rupee ditto.

But with such a mixed population, a portion of which are no doubt, people of idle and dissolute habits, the probability is that many of the inhabitants escape taxation. And besides it can hardly be expected, that any regular system of administration could be carried on, when the head of the country, and his whole family, are so illiterate and ignorant. The Senaputtee has seven sons, and he, himself, is the only one of the family, who knows any thiug even of the common Assamese character. Increasing prosperity however, has rendered it necessary for them to employ native writers, who are placed in the different districts over which different members of the Senaputtee's family have control. He, and his sons, have also taken large farms into their own hands; which are worked by the Assamese, who have last gone into *Muttuck*, so that although they escape taxation, they are thus made a source of immediate profit to the chief, and his sons.

In a letter, published in the Government Gazette, dated June, 1825, the Bor Senaputtee is said to be the head of the M<sup>oa</sup> Mureeah tribe. I however wish to explain, that the M<sup>oa</sup> Mureeahs are not a distinct tribe, but a religious sect of the Assamese population, composed of individuals, from most of the known tribes of *Assam*, and who have risen into notice within the memory of men now living. The Bor Senaputtee has been generally considered as the head of a distinct tribe, tributary to the *Assam* r<sup>á</sup>jas; but this is not the case. He is neither the chief of the M<sup>oa</sup> Mureeah sect, nor of the Moran tribe, as these classes are by no means confined to his territory.



The head priest of the Moa Mureeahs, is a son of the man formerly mentioned, called "PITUMBER;" until lately he resided at *Kooteah Pottah*, but he is now living in the Senaputtee's country: his name is BUCKTANUND. His antipathy to those who profess the Brahminical faith is well known, and the strong suspicions that exist, regarding his late conduct at *Jorehát*, having been a cloak for mischievous purposes, has forced him to leave that part of the country.

The Moá Mureeahs seem to have a good deal of republican feeling, with regard to equality, and free will; and it is said that there are great dissensions amongst those in the Senaputtee's country.

BUCKTANUND dislikes the chief, because he will not enter into his bigoted views, on secular, as well as religious matters. The Morans also, on the *Upper Debroo*, have set up for themselves a separate Goo-roo, or spiritual head, and as they considered themselves on an equality with the Senaputtee, they are not at all satisfied with the high station he has lately assumed, and particularly with their having been money taxed, and also with regard to other unusual exactions made on them by him. I have understood that these disaffections have been carried so far, as to be made the subject of a formal complaint to the British authorities in the beginning of 1837.

The Bor Senaputtee is a "Boorook Sooteah;" his ancestors\* were natives of the district of *Sudiya*, but he was born on the *Upper Debroo*. He must have been a man of some energy of character, and is spoken of as having been much liked in his younger days; but love of money, and of power, have lately assumed such an influence over him, as to be seen in all his actions. He is also said to be completely ruled by his wife in these matters, against whom the Morans entertain very bitter feelings.

The Senaputtee is now an old man, and having had one severe paralytic stroke, he may not live long; none of his sons are equal to him in intellect, but the second son, called the "MADJO GOHAIN," is said to be the most intelligent, and he is strongly in the interests of BUCKTANUND the priest. Taking into consideration therefore the character of this priest, it is to be feared, that, when released from the control of the Senaputtee, some disturbances may arise, and urged by bigotry, some acts of violence may take place, unless prevented by timely interference on the part of the British Government.

Although the Senaputtee's country is interspersed with jungle, it abounds in extensive grain pathers, and is a rich depôt of grain. A great portion of the inhabitants being of those classes who are consider-

\* Father and grandfather.

ed the best farmers in *Assam*, the cultivation is good, and crops of the same description are raised as in the other parts of *Assam*; with exception of the mustard plant, which is scarce. Sugar-cane, of a superior quality is cultivated to some extent, and manufactured into goor. And in the upper section of the country, inhabited by Morans, cotton of an excellent quality is produced, and forms a considerable export to lower *Assam*.

Rice and cotton are the staple commodities, and with goor, and elephants' teeth, form the only exports.

The country, however, like the other sections of *Upper Assam* furnishes mooga; and the southeast portion is the locality of numerous tea tracts, many of which are in an advanced state, and produce tea of an excellent quality.

The universal resources of the Senaputtee's country must be supposed to be of the same nature as those which are known to exist in that portion of *Upper Assam*, with which it is connected. It may however be observed, that on the eastern side of the country towards the *Naga* hills, there are iron, salt, and coal found, within the limits of the boundary lately allotted to the *Muttuck* chief; neither of these minerals are worked.

The imports into the Senaputtee's country, which find a ready sale are salt, tobacco, betel-nut, cossyah mattocks, flints and steel, knives of Assamese manufacture, brass pots, copper pots, earthen pots.

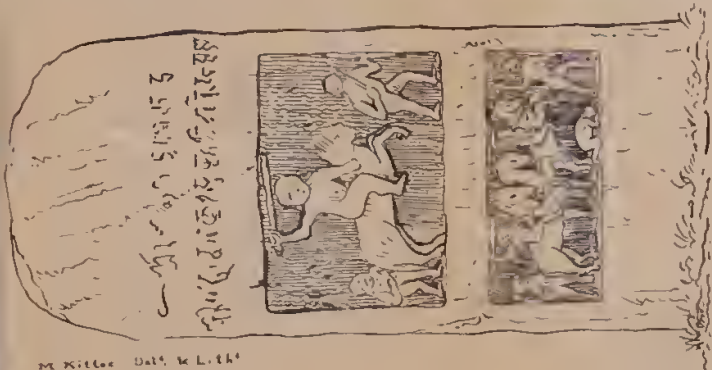
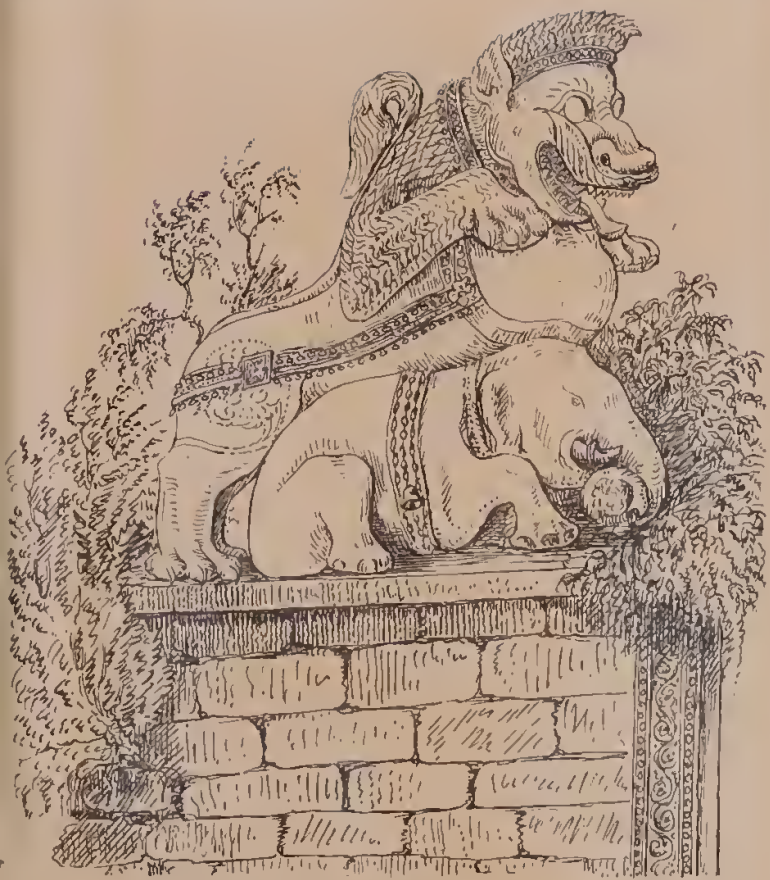
High ridges of ground run across the country from southwest, to northeast, particularly towards the eastern boundary. But the general level of the country is low, and the lower portion of the *Debroo*, and the whole line of the *Booree Dihing*, with a few exceptions\*, is flooded, during the height of the rains. It is intersected by numerous streams, and water-courses, and those on the north bank of the *Debroo*, which fall into that river, coming from the *Burhumpooter*; a portion of the country therefore, from *Sudiya* to the mouth of the *Debroo*, may be considered only as a succession of islands, belonging to the large river.

The principal streams on the northern side, are the *Sasa* and *Tingri*, both of which fall into the *Booree Dihing*. They are navigable for the common canoes of the country throughout the greatest part of the year, and are consequently extremely useful to the inhabitants, as outlets for the produce of the country.

The *Muttuck*† country is not considered unhealthy by the natives,

\* In many places the remains of a water bund are visible on the *Dihing*.

† A name given to the Morans by the *Khamtis*.







but there seems to be a want of good water, and this may be attributed to the circumstance of most of the running streams having their source in jheels, passing over low alluvial soil, and through thick jungle. The inhabitants, however, who live at a distance from the main streams, use the water from wells, which is considered good.

I know little else worthy of remark regarding the country of *Muttuck* or its inhabitants, and the latter no doubt resemble those of the same classes in other parts of *Assam*. The Morans, however, have some peculiarities which are not met with in other Assamese. They are rude and rough in their manners, and much more robust in their persons than most Assamese, and they are not as yet, addicted to the use of opium. Their only peculiarities in dress are that they wear black turbans, and very long amber ear-rings.

In these people, we might perhaps trace a remnant of what the inhabitants of *Upper Assam* were a century ago.

## II.—*Mr. KIRTON'S Journal of his Tour in the Province of Orissa.*

Having been deputed by the Coal and Mineral Committee to explore the supposed coal fields of *Orissa*, reported by me in 1837, I left *Calcutta* by dawk on the 23rd of February 1838, with a determination to make the most of my time and journey, also of the small pecuniary allowance made for the purpose, in antiquarian and other research beyond the mere exploring of the coal localities.

I reached *Mednipur* on the morning of the 24th; left again at 9 P. M. and arrived at *Jaleswara* (*Anglice Jellasore*), the following morning, the 25th; I carefully examined the bed of the *Subanriká*, but could not discover any trace of coal.

I was shewn an old musjid on the bank of the river close to the village; over its centre arch is an Arabic inscription in the Toghra character of which I took a facsimile; it is a quotation from the Korán and apparently the name of one of the *Pathán* emperors of *Gaur*; the musjid is very small and built in the rudest style with blocks of laterite taken from some demolished temple; there has been a small oblong area to it enclosed by a stone wall, having four small flanking towers at the corners and a gateway in the centre of the eastern face, the whole is now nearly demolished.

About four miles hence to the northward on the right (or south) bank of the river, are the remains of a very extensive fortification the history of which is buried in oblivion; I had intended to have visited this place on my return, but was prevented by sickness.

I left *Jaleswar* at 10 P. M. and reached *Balèswar* (Anglice *Balasore*), the next morning (the 26th) at sunrise, having stopped for half an hour at the *Burabalang* river to search for fragments of coal. I was unsuccessful. In the night I left again on a trip to the *Neilgiri* hills at *Neilgarh*, distant about 12 miles, which place I reached at daybreak. *Neilgarh* is the capital of the petty state of that name and is the residence of the rája; it is an insignificant place with a few pukka buildings belonging to the rája, also some small temples.

I had been told that there were caves in this hill, but upon inquiry on my arrival I was assured that I had been misinformed, and that the only curiosities were two huge blocks of stone  $\frac{2}{3}$ ds of the way up the hill which are venerated and known by the names of *Domurra* and *Domurrani*. I accordingly climbed up the hill, and being much fatigued rested on the rock: I had a noble view of the sea and the surrounding country which in some measure repaid me for my trouble. My guide assured me with the gravest face possible that these two shapeless stones were deities in that disguise awaiting the time when the sea will rise above the low lands and wash the foot of the hills, when they (the *Thakúrs*) will sit and enjoy themselves, fishing with a rod and line; there is no accounting for such an absurd tradition.

The rock of this lofty hill is a fine close-grained grey granite with large veins of quartz.

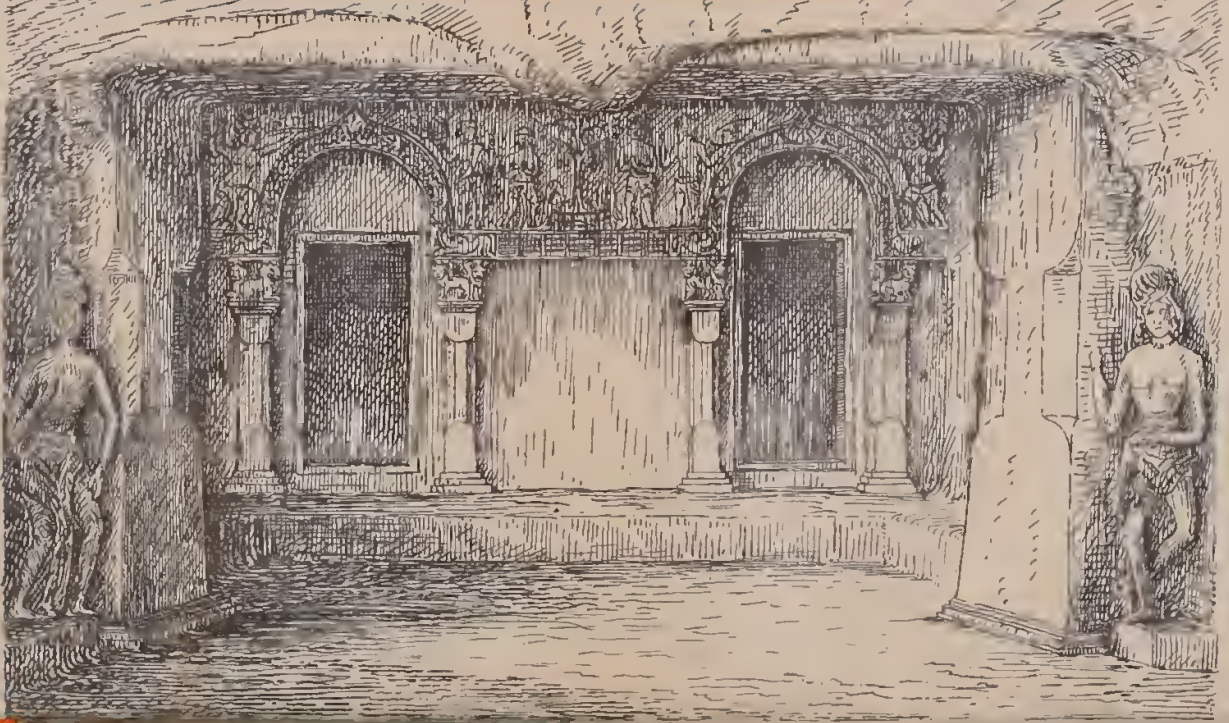
Having taken a cup of tea I retraced my steps to *Balèswar* where I arrived at 3 P. M. I left the following evening for *Jájipur*, which place I reached at noon on the 1st. I had expected to meet a native friend of mine, *Moonsif ABDULAHED*, with whom I intended to pass a couple of days exploring the antiquities of *Jájipur*, but to my regret he had left two days' previous for a place twenty miles off. I made every possible inquiry, but was assured that there were no inscriptions or other objects worthy of notice beyond what I had seen in November 1836, already described in my journal, vide page 53 *Journal As. Soc. No. 73* for January 1838; I examined the huge idols near the shrine: it would upon more mature consideration be an useless expense removing them, as they are much mutilated.

I went to the temple where the eight idols are placed, which are said to have been dug out of the bed of the river and drew five of them. There are very faithful representations of the whole (nine idols) in the *MACKENZIE* collection of plates; also of the three colossal figures above mentioned. Towards the evening I was informed that there was a stone with writing and sculpture upon it situated in the centre of an extensive plain about six miles to the south-westward. I procured bearers and













sketched by M. S. P. S.  
lith. by R. Pinsep





started at sunset, having made previous arrangements for proceeding on to *Cuttack* after examining the stone ; I reached the spot after an infinite deal of trouble and annoyance, for I could not get a single villager to tell me where it was ; all denied there being any at all, such is the provoking insolence and knavery of most Ooreyahs. At 8 P. M. my bearers having got hold (by good luck) of the head-man of the village, he led me to the spot which was such as described ; the stone is about three feet above the ground and of semicircular shape, having one face flat about one foot wide on which are the remains of a short inscription and a piece of rude sculpture (vide plate XXXVIII. fig. 1). I was assured that the stone was sunk very deep in the ground, in fact that it reached "patal" (the regions below). Having sketched the stone I proceeded on my journey to *Cuttack*, where I arrived at noon the following day.

I remained two days at *Cuttack* and then proceeded to *Kanárák* to see the famous temple known by the name of "the black pagoda." Owing to the bad bearers I had had for the two last stages, I did not reach *Kanárák* till one o'clock the following day, instead of at sunrise as I had expected, added to which I had such a bad headache when I arrived, from exposure to the sun and want of food, that I was quite unable to do any thing further than examine the noble ruin.

The temple has been originally very similar in general design to that of *Jagannáth* at *Pooree* ; the great tower fell to the ground many centuries ago ; but one corner is still standing to the height of 80 or 100 feet and has (at a distance) the appearance of a crooked column. Such is the extent and minuteness of the sculpture on the pyramidal building (the anti-chamber) now remaining, that it would require a sheet of paper almost of the size of the original to give all the minutæ of sculpture. The largest figures (which are mostly highly obscene) are about four feet high : there is one row of them however round the dome (if it may be so termed) which are neatly executed and well worth removing to the museum ; they represent musicians in dancing attitudes, playing on drums, trumpets, &c. &c. &c. The whole edifice is of a reddish stone found in the neighbourhood, which appears to be a kind of mottled breccia with a great proportion of quartz and lithomarge. The only black stones in the building, are those with which the three doorways to the north, east and south are lined : they are huge slabs of chlorite richly carved.

The *Kúrda rája* has demolished all three entrances and is removing the stones to *Pooree* ; the masons pick out the figures and throw them down to take their chance of being broken to pieces, (which most of

them are ;) such they leave on the spot, those that escape uninjured are taken away.

The elegant doorway called the *Nawagriha*, a drawing of which is to be found in the 15th Vol. of the Asiatic Researches, has been completely destroyed.

I remarked three or four niches in the different doorways in which slabs of chlorite with inscriptions had existed; they were removed about 1815 or later by some European officer, but what has become of them I cannot ascertain: it is probable they were sent to Europe. It would be worth while to institute some inquiry after these valuable records of antiquity which might throw some light on the origin of this wonderful specimen of human ingenuity and labor, and would also add to the knowledge already obtained from such records regarding the early history of *Kalinga*.

Before the northern doorway, are two colossal elephants nearly buried in the sand and ruins, with drivers seated on them and foot soldiers beside them; the elephants are supposed to be covered with jewels and armour; before the southern entrance are two horses\* and attendants to each, equally elegantly caparisoned; before the eastern doorway, are two huge lions rampant with an elephant crouching beneath each; one of these is still erect, of which I took a drawing, see fig. 2, Pl. XXXVIII. The doorways are severally called after the animals which guard them; viz. the *Sinha*, *Aswa*, and *Hasti darwaza*.

Having procured sixteen bearers I proceeded on to *Pooree* after dark and reached the bungalows on the beach at 3 A. M. I had my palkee placed by the sea side and enjoyed the breeze and the roaring of the surf.

I remained during the day (the 6th March), and walked for a mile or more on the beach at low water, picked up many shells but very few perfect. I could only obtain two coins at the shroffs, although I had anticipated better success, having been promised many.

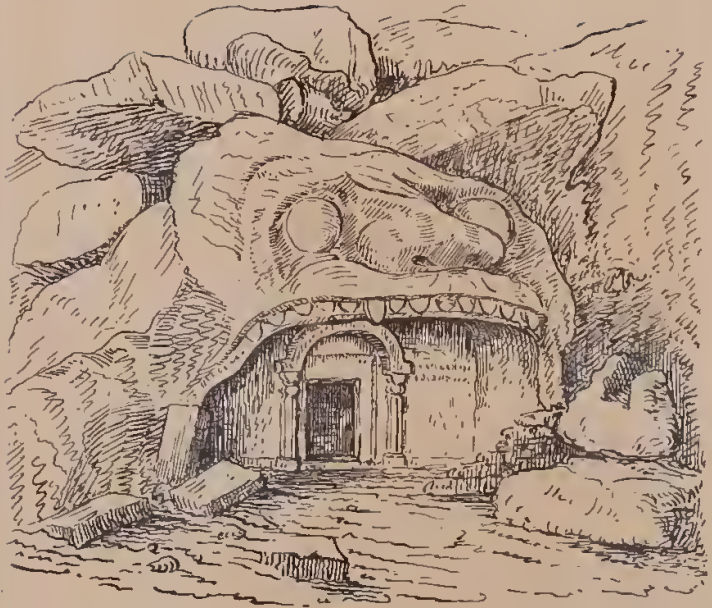
I made every possible inquiry about antiquities and inscriptions, but could learn of none except those in the great temple of *Jagannáth* and in the *Gondichagarh*: it would be desirable to get facsimiles of these taken by some intelligent Hindu.

At four P. M. left for *Kúrda*, at which place I arrived at sunrise: there are no ruins of any interest such as might have been expected, when it is considered that it was for many years the capital of *Orissa*; the rude walls of the old noor or palace are still standing, also some of the city gateways.

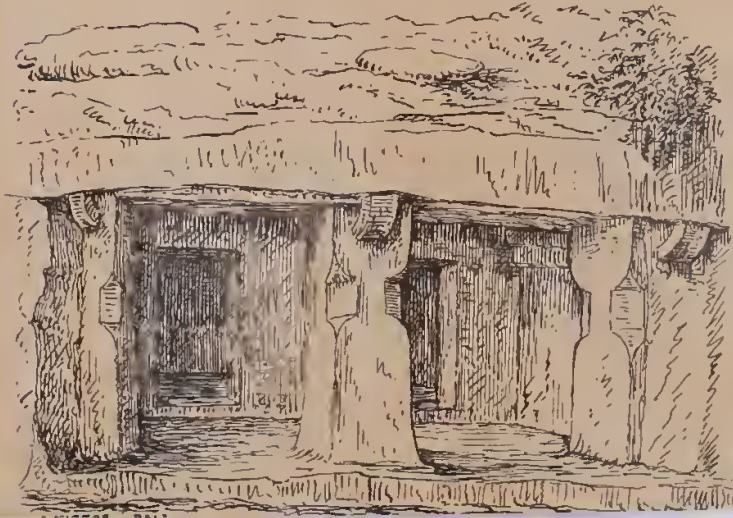
The laterite and breccia are the materials in common use for buildings of all kinds.



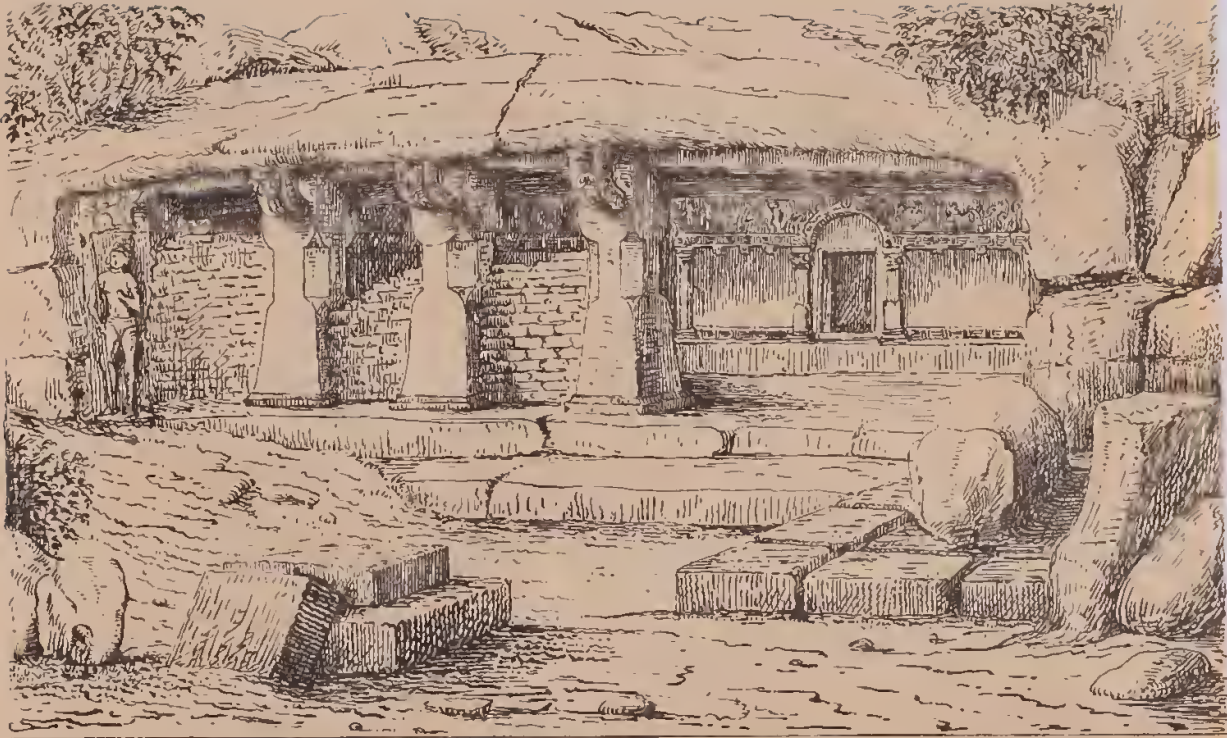
TIGER CAVE, UDAIYAGIRI



ANOTHER CAVE, UDAIYAGIRI.







HASTI CURBHA CAVE





There is a fine spring of water issuing from the northern face of the great hill ; near the summit, there is a small temple with an image of SIVA from the navel of which the water is made to run ; a short way beyond this spot, over the top of the hill, and on the southern face, is a large cleft in the rock forming a kind of cavern, it is called "*Pandeb Garha*" or "*Pancha Pandava*," it has for centuries been the abode of ascetics who have at different ages scratched their names and short sentences on the "stháns" or hewn seats within the cavern. I did not deem them worthy of being copied : they were mostly in Kutila character, Telingana, Canara, &c. &c.

At two P. M. I proceeded (dawk) to *Atteiri*, distant eight miles to visit the hot spring, the temperature of which was 115° only, owing to the body of cold water surrounding it being penned in to form a tank for the purpose of irrigation ; the spot where the spring rises is indicated by a number of small models of royal umbrellas made both of black and of white thread wove over twigs, placed there as offerings in honor (the white) of SIVA and the black of VISHNU.

Close to the village of *Atteiri* is a small tank hewn out of the laterite rock in which I found a kind of fresh water sponge adhering to the stones, it was perfectly white and had a very delicate and beautiful appearance. I brought away a piece but in the course of a few hours, the insect dying, it became putrid and decomposed, so that I was obliged to throw it away.

I returned immediately to *Kárda*, (as it was past sunset) and reached that place at eight P. M. I left again at five A. M. for *Khandgiri* and owing to the insolence and perverseness of the bearers, who wanted to take me in spite of every remonstrance to *Bhuvaneswar*, I did not get there till one P. M. I had only ten miles to travel, yet as late as eleven A. M. (six hours), they only took me eight miles, when they set me down and went away to cook their meals. I was then obliged to lock up my palkee, and taking my drawing materials and pittaraks on coolies, I walked the rest of the way in the heat of the sun : the bearers brought the palkee up a few hours afterwards. In the meantime having got some milk and a few plantains to refresh me, I set to work to draw all that was most worthy of notice ; I commenced work at one P. M. and continued till long after dark, using a torch : I regret that I lost so much time owing to the conduct of the bearers, and that I could not remain another day. Plates XXXIX. XL. XLI. and XLII.

At ten P. M. I started again for *Bhuvaneswar*, and reached that place at two A. M. I arose at daybreak and set to work to copy an inscription in the temple of *Kedareswar* and tried to take off impres-



sions several times, but not succeeding, I copied it accurately in pencil\*. I found that in spite of all my measures and efforts that the brahmans would not allow me to enter the great temple to copy the numerous inscriptions there; therefore I set to work to draw the sculpture of some of the elegant temples around me, but it coming on to rain hard I was obliged to give it up, not however, till, with the shelter of a chatta and a sheet, I completed a sketch of *Ling Ráj* temple with the *Bindságur* tank and buildings.

The rain still continuing, I left at four P. M. for *Cuttack* where I arrived at ten A. M. the following morning, after passing a very stormy and wet night and being thrown down in my palkee frequently; on my arrival I received a letter from my friend, the Secretary, informing me of his discovery of the name of ANTIQCHUS in the *Girnar* and *Dhaulì* inscriptions, and requesting me to recompare my transcript and correct any errors. I instantly laid my dawk and left at six P. M. for *Dhaulì* which curious place I reached before daybreak and had to wait till it was light; for the two bear cubs which escaped me there last year, when I killed the old bear, were now full grown and disputed the ground. At day break I climbed to the *Aswastuma* and cutting two large forked boughs of a tree near the spot, placed them against the rock: on these I stood to effect my object. I had taken the precaution to make a bearer hold the wood steady, but being intent on my interesting task I forgot my ticklish footing; the bearer had also fallen asleep and let go his hold, so that having overbalanced myself the wood slipped and I was pitched head foremost down the rock, but fortunately fell on my hands and received no injury beyond a few bruises and a severe shock: I took a little rest and completed the work.

I then climbed to the cavern and attempted to penetrate it, but the stench of the bats and the dung of those animals and cockroaches prevented my going more than 20 or 30 yards. I procured a few specimens of the curious kind of bats occurring here, then returned towards *Cuttack*, and arrived at six P. M. much satisfied at having been able to effect so desirable an object.

I took one day's rest and the second day at five P. M. left again on my march to *Tálchir* in search of coal. I had sent on my tent and servants to *Kakhar* the first march; I passed the night there and marched to *Gcvindpur* in *Dhenkunnal* before daybreak the next morn-

\* We have unfortunately mislaid this inscription, or rather have placed it carefully by, where we cannot put our hands on it. When found, an account of it shall be given in our series of inscriptions, which daily multiplies, and engrosses more and more of our time and attention.—Ed.

ing in company with my friend Mr. R. BEETSON of *Cuttack*: there was dense jangal the whole way; the soil is stiff red marl with much laterite; there are numerous small hills on either side of the path; the rock is a coarse sandstone, a continuation of that formation alluded to in my report on the volcanic rock of *Neuraje* in No. 74 for February 1838, of the *Asiatic Journal*. Shingle occurs occasionally; I am of opinion that coal could be found at some depth below the surface. There is a great deal of cultivation about *Govindpur*: there is a nulla the water of which is penned in after the rains for the purposes of irrigation. A short distance north of the village are the remains of a dam of masonry close to the extensive ruins of some former city called *Ton-lágarh*.

The natives have a tradition that this is one of the forts of a race of people called *Dehálliá*, who formerly had possession of these hill provinces.

On the 15th I marched to *Deogaon*, a large village with several temples, tanks, and wells at the foot of the famous hill of *Kapiláss*; in the evening we climbed this lofty hill by a narrow but even path winding round the southern face: the ascent is very steep and in many places steps are hewn out of the rock. I should think it must be about one and half miles to the glen near the summit where there is a beautiful spring of fresh water issuing from a part of the rock which, different from the other parts of the hill, is stratified. There are several small but ancient temples dedicated to MAHADEVA under the name of *Kapiláss Mahadeo*; they were built by the *Gajapati* rája PRATÁP RUDRA DEVA. The brahmans relate that the rája having incurred the guilt of killing a bull, had a curse pronounced on him; he went to *Pooree* and asked of *Jagannáth* what he should do to obtain forgiveness; the deity replied "Go to *Mount Kapiláss* and there remain doing penance until your black raiments turn white." Having after a time obtained the favor of SIVA he built the temples and endowed them out of gratitude for his absolution, since which time the spot has become a place of constant worship, a large fair is held annually when pilgrims flock to it from all parts of *Orissa*.

It was quite dark before we reached the foot of the hill, we were met by several paiks who had been sent to light us home to our tent, they had torches made of slips of Sissoo wood, tied into long narrow bundles which once lighted burn to the last morsel, emitting a very strong light with a powerful and delicious aromatic smell, they are in common use throughout the *Giriját* (hill states).



III.—*An examination of the Páli Buddhistical Annals, No. 3. By the Hon'ble GEORGE TURNOUR, Esq. Ceylon Civil Service.*

[Continued from Vol. VI. p. 737.]

In the two preceding articles, an attempt has been made to give a connected account of three great Buddhistical convocations held in India; as well as to establish the authenticity, and to define the age in which those Páli Annals were compiled from which that account was taken. In due course, in an inquiry chiefly entered into for the illustration of the historical data contained in these records, the next subject for examination would have been the genealogy of the kings of India, had the chronology of the Buddhists anterior to the age of ΣÁΚΥΑ, exhibited the same degree of authenticity, that the portion subsequent to that era has been found to possess.

In this respect, however, the Buddhistical writings are unfortunately as defective as the Bráhmínical. Both the chronology and the historical narrative prior to the advent of GO'TOMO' BUDDHO, are involved in intentional perversion and mystification; a perversion evidently had recourse to for the purpose of working out the scheme on which he based that wonderful dispensation, which was promulgated over Central India, during his pretended divine mission on earth of forty-five years, between 588 and 543 before the birth of Christ; and was subsequently recognized, almost throughout the whole of Asia, within two and half centuries from that period.

Your invaluable discovery of the alphabet in which the inscriptions, undeciphered for ages, which are scattered over India, are written, having proved that those inscriptions are, for the most part, Buddhistical, and composed in the Páli language, will in themselves have afforded a powerful incentive to the oriental scholar to devote his best attention to the examination of the ancient annals of that creed still extant in that language. And when, on the one hand, by an extraordinary and fortunate coincidence, the events recorded in those inscriptions are found to be commemorative, chiefly, of the edicts of the identical ruler of India, of whom the most detailed information is given in the only Páli historical work yet brought to the notice of the European literary world; and on the other, by the preposterous pretensions of the Buddhists, their mystified legends of antiquity are solemnly put forth as an equally authentic and continuous history from the commencement of the creation, unless timely precaution be taken to avert the delusion, an exaggerated amount of expectation may be created, which must unavoidably end in a proportionate measure

of ultimate disappointment, involving, perhaps in that reaction the authentic portion also of these annals, for a time, under one general and sweeping disparagement.

It is very desirable, therefore, that, if possible, the nature, the extent, as well as the motive, for this mystification should be explained, before I advert to those portions of the Páli Annals which treat of events of *greater antiquity than twenty-four centuries*. I profess not to be able to show, either the age in which the *first* systematic perversion of the Buddhistical records took place, or how often that mystification was repeated; but self-condemnatory evidence more convincing than that which the *Piṭakattaya* and the *Atthakathá* themselves contain, that such a mystification was adopted at the advent of ΣÁΚΥΑ cannot, I conceive, be reasonably expected to exist. In those authorities, (both which are still held by the Buddhists to be inspired writings,) you are, as one of their cardinal points of faith, required to believe, moreover, that a revolution of human affairs, in all respects similar to the one that took place at the advent of ΣÁΚΥΑ, occurred at the manifestation of every preceding BUDDHO. The question, therefore, as to whether ΣÁΚΥΑ was or was not the first disturber of Buddhistical chronology, is dependent on the establishment of the still more important historical fact of whether the preceding BUDDHÁ had any existence but in his pretended revelation. For impartial evidence on this interesting question, we must not, of course, search Buddhistical writings; and it is not my design to enter into any speculative discussion at present.

It is, however, not unworthy of general remark that, as far as the surviving records of antiquity will admit of a judgment being formed, the learned consider it to be established that the Egyptians and the Hindus, the two nations who earliest attained an advanced condition of civilization, both preserved their chronology underanged, till about the age in which Buddhism acquired its greatest spread over the civilized regions of Asia; and that it was only then that the propounders of religious mysteries in Egypt and in those regions attempted to remodel their historical data, attributing to their respective nations a greater antiquity than that previously claimed by them. HERODOTUS is considered to have visited Egypt about the middle of the fifth century before Christ. A comparison of the information collected by that historian, with that obtained by DIODORUS four hundred years later, shows that the Egyptian priests had in that interval altered their traditions considerably, so as to throw the commencement of their history much further back. It appears to be equally proved, by the evidence still extant of the information collected

by MEGASTHENES, during his embassy to India, in the fourth century before Christ, that the chronology of the Hindus, had not been mystified (to the extent, at least, it is now found to be) up to that period; for that MEGASTHENES is represented to bear testimony that the Hindus had not carried back their antiquities much beyond six thousand years, and that the Hindus and the Jews were the only people who had a true idea of the creation of the world. Although SÁKYA closed his career in B. C. 543, his creed had not spread over Asia till after the conversion of AΣO'KO, and the dispersion of the missionaries to propagate Buddhism in the year after the third convocation, which was held in B. C. 309; and the general adoption of the Buddhistical derangement of historical data beyond Central India, could only have gained ground with the extension of the creed by which it was promulgated. Thus much then may safely be inferred from these authorities, that the chronology of the Egyptians, the Hindus and the Buddhists (the last two perhaps ought not to be separated till after GO'TOMO' BUDDHO's assumption of Buddhohood) remained, underanged, till about the age of his advent; and that the alteration of the chronology of the Egyptian and Buddhists had been completely effected between that epoch, and the date at which Buddhism attained its most extended ascendancy. In regard to the Hindu chronology, within my limited means of information, I am only able to learn, that MEGASTHENES found it of the degree of authenticity already mentioned, in the fourth century before Christ, and that, as far as we can gather from the *Rāja Tarāngini*, the only continuous Hindu history yet discovered, its mystifications extend to so recent a date as the seventh century of our era. The absence, however, of more precise evidence as to the exact date at which the original derangement of the Hindu chronology actually took place, by no means justifies the conclusion that it was not *first* disturbed at the same time as that of the Egyptians and Buddhists.

The temptation to prosecute these analogies further is almost irresistible, under the fresh interest given to the inquiry by your discovery, in the ancient Buddhistical inscriptions, of the names of rulers of Bactriana and of Egypt in the edicts of AΣO'KO, the identical monarch in India, in whose reign the alteration of the Buddhistical chronology must have been generally recognized. The data, however connected with this question are not yet fully prepared for examination; and even if they were, I should not presume to use them till the public had the benefit of your learned digest of these materials, the fruits of your own successful researches. My attempt to give a translation of

the *Lát* inscriptions, before the result of your own labors reached me, was made exclusively at your request.

The task I have assigned for myself on the present occasion is free from every embarrassment but the *embarras de richesse*, arising out of the necessity of selecting from, and condensing, my superabundant materials, to adapt them for your Journal. In accordance with the plan hitherto pursued by me, I limit myself to furnishing literal translations, unaccompanied by any further observations from myself than are indispensably necessary for the due comprehension of the passages quoted either from the *Pitakattayan* or the *Athhathá*.

Buddhists, as I have already stated, maintain that all they possess of historical data to the date of the third convocation are either the contemporaneous history of SÁKYA and his disciples, or the revelations of anterior events disclosed by the power of inspiration with which they were endowed. My first extracts, therefore, will be explanatory of this power, which is designated the *Pubbénivásāñānan*.

As it is also a tenet of their faith, not only that the world is destroyed and reproduced after the lapse of certain, to us, undefinable periods, but that even during the existence of each creation, or *kappo*, the condition of man undergoes such changes as to reduce the term of human life, from the incalculable *asankheyyan* to ten years, accompanied likewise by a proportionate deterioration of the mental faculties; and as such a deterioration invariably intervenes between the advents of any two BUDDHÁ, though manifested in the same *kappo*, expressly in order that revelation, and revelation alone, may connect the histories of the preceding with each subsequent BUDDHO—my second series of extracts will consist of those passages of these revelations which are descriptive of the destruction and reproduction of the universe and of mankind, both generally, and, in somewhat greater detail, as regards the last creation of the world.

Thirdly and lastly, the extracts will contain an abridged notice of the three BUDDHÁ of this *kappo* who preceded SÁKYA, and a fuller account of SÁKYA himself to the period of his delivering the discourses contained in the section called the *Buddhawansá*, the commentary on which chiefly furnishes my extracts.

When these points have been placed before those who take an interest in this inquiry, in the light in which they are regarded by Buddhists themselves, the scope and design of the parties who compiled the annals from which all our data are derived, are less likely to be misunderstood.

Wherever an isolated passage of the *Pitakattayan* is found to contain the information sought in an integral form, the preference has always



been given to it over the *Atthakathá*. On subjects necessarily involving continuous narrative, the information could in general only have been obtained by reference to several parts of the *Piṭakattayaṇ* (as the narrative portion of that compilation consists principally of unconnected parables); and by forming a connected statement from those references. In those cases, I have preferred at once availing myself of the continuous statement frequently furnished by BUDDHAGHOSO in his *Atthakathá* or commentaries on the text of the *Piṭakattayaṇ*. My object being to select for consideration, in every instance, those points which are considered of the greatest importance, not by the European inquirer but by the Buddhist commentator; and to present them also, as far as possible, in the language used by BUDDHO, his disciples, and the last great commentator on his doctrines, BUDDHAGHOSO.

*Concerning the Pubbénivásaṇānaṇ, Extract from the Paṭisambhīdan, the twelfth book in the Khudakanikāgó in the Suttapiṭako.*

“He (who has attained the *arahat*, sanctification) is endowed with the power, called *Pubbénivásaṇānaṇ*, of revealing his various former existences. Thus I am acquainted with one existence, two existences, three existences, four existences, five existences, ten existences, twenty existences, thirty existences, forty existences, fifty existences, a hundred existences, a thousand existences, and a hundred thousand existences; innumerable *Sanwaṭṭa-kappé*; innumerable *Wīwaṭṭa-kappé*; innumerable *Sanwaṭṭawīwaṭṭa-kappe*.

“I know that I was born in such a place, bearing such a name, descended of such a race, endowed with such a complexion: that I subsisted on such an aliment, and was subjected to such and such joys and griefs, and was gifted with such a term of existence: who after death (in each of those existences) was reproduced in such a place, bearing such a name, descended of such a family, endowed with such a complexion, nourished by such aliment, subjected to such and such pains and pleasures, gifted with such a term of existence: and who, after death in that existence, was regenerated here. Thus it is that he who is endowed with the *Pubbénivásaṇānaṇ* is acquainted both with his origin and external appearance (in his form existence).”

The *Atthakathá* called the *Saddhammappakásini*, on the *Paṭisambhīdan* affords the following explanation of this passage.

“This power of *Pubbénivásaṇānaṇ* six descriptions of beings exercise; viz. the *Tiṭṭhiyá* (the ministers of other religions), the *Pakatisawaká* (disciples ordinary of BUDDHO), the *Asitimahásáwaká* (his eighty principal disciples), the *Dicé-aggasáwaká* (the two chief disciples), the *Pachchéká Buddhá* (inferior Buddhos), and the *Buddhá* (supremc Buddhos).

“Among these, the *Tiṭṭhiya* have the power of revelation over forty *kappé*, and not beyond, on account of their limited intelligence; and their intelligence is limited as they recognize a limitation to corporeal and individual regeneration.

“The ordinary disciples (of BUDDHO) have the power of revelation over a hundred and a thousand *kappe* being endowed with greater intelligence.

“The eighty principal disciples have the power of revelation over a hundred thousand *kappé*. The two chief disciples over one *asankheyyan* and a hundred thousand *kappé*. The inferior *Buddhá* over two *asankheyyáné* and a hundred thousand *kappé*



Their destiny being fulfilled at the termination of these respective periods (being the term that has elapsed from the epoch of their respectively forming their vow to realize sanctification, to their accomplishment of the same). To the intelligence of the supreme *Buddhá* alone there is no limitation."

*Concerning the creation of the world. Extracts from the same Aññakathá.*

" ' Bhikkhus! there are to each *mahá-kappo*, four *asankheyyáné* (the duration of which) do not admit of computation. These are those four. In due course of time, Bhikkhus the *kappo* perishes; but the duration of the term (during which it is in process of destruction) does not admit of computation. There is also, Bhikkhus! a term during which the *kappo* remains perished, which likewise does not admit of computation. In due course, again, Bhikkhus! the *kappo* is regenerated; and for a certain period the *kappo* maintains its regenerated state. The duration of each of which terms is, in like manner, incalculable.'

" The four *asankheyyáné* thus explained by BUDDHO in the *Chatussankhakappasuttan* (in the fourth chapter of *Anguttoranikáyo*), have been made the subject of this *Aññakathá*.

" There are three modes of destruction; destruction by fire; destruction by water; destruction by the wind; and there are these limitations to the spread of those destructions, prescribed by the position of either the *Abhassaro*, the *Subhakinno*, or the *Wehapphalo Brahmalo*ká worlds.

" Whenever the *kappo* is destroyed by fire, it is only consumed from *Abhassaro* downward. Whenever the *kappo* is destroyed by water, it perishes by the water below the *Subhakinno*; and whenever it perishes by the wind, it is destroyed by the wind prevalent below the *Wehapphalo*.

" On each occasion on which a *kappo* is destroyed one *Buddhakkhetan* always perishes: of which there are three descriptions, viz. the *Játikkhetan*, *Anákkhetan* and *Wisayakkhetan*. The ten thousand *Chakkawaláni* (or the regions to which birth-right extends), which are hounded by the *Játikkhetan* belong to the *Játikkhetan*; which is subject to do homage in this world to TATHAGATO (BUDDHO), on all occasions from the day of his being conceived in the womb of his mother. The hundred thousand *koñiyo* of *Chakkawaláni* hounded by the *Añakkhetan* (or regions to which his authority extends) appertain to the *Añakkhetan*. The sanctifications or influences of the *Ratanaparittan*, the *Dhajaggaparittan*, the *Atánátaparittan* and the *Móraparittán* extend thereto. All the other endless and innumerable *Chakkawaláni* compose the *Wisayakkhetan*. In regard to it also, whatever TATHAGATO may vouchsafe, that he can accomplish. From amongst these three *Buddhakkhetan*, whenever the *Anákkhetan* is destroyed, in that identical destruction, the destruction of the *Játikkhetan* is also comprehended; in as much as in that destruction they are simultaneously involved; and at their reproduction they are simultaneously reproduced. Be it understood, that such is the progression of its (the *kappo*'s) destruction and reproduction.

" At any time when a *kappo* is to be destroyed by fire, in the first place, the mighty cloud, the precursor of the destruction of the *kappo*, rising aloft, discharges itself simultaneously over the hundred thousand *koñiyo* of *Chakkawaláni*. Their inhabitants, rejoicing thereat, and providing themselves with every description of seed, sow them. When the crops attain an age at which cattle delight to feed thereon, although thunders growl like the braying of an ass, not a drop of rain falls. The rain lost on that occasion is lost (to that world) for ever. All living creatures dependent on rain for their existence (perishing) are reproduced in the *Brahmalóko* world. So do also the creatures which subsist on flowers and fruits, as well as the *Dévatá*.

" When such a visitation has endured a certain period, water in every part of the world is dried up. Thereafter, in due course, fishes and turtles also, perishing, are

regenerated in the *Brahmalōko*. Even creatures expiating their sins (in this world) while yet in health, expire, as soon as the seven suns (which ultimately manifest themselves) shine on the creation. As they are not endowed with *Jhānan* they are not (at once) reproduced in the *Brahmalōko*. How then are these to be reproduced (ultimately there) having died of the misery they were enduring, without yet being able to attain *Jhānan*? By the gift of *Jhānan* to be acquired by their (intermediate) reproduction in the *Déwalōko* (which is inferior to the *Brahmalōko*)."

Here follows a specification of the means by which those, who do not possess the *jhānan* requisite for immediate regeneration in the *Brahmalōko*, acquire it intermediately in the *Déwalōko*, to which they are admissible without that sanctification. The *Aṭṭhakaṭṭhā* proceeds.

"At a certain period after rain has ceased (to fall) a second sun appears. After the appearance of the second sun, there is no longer any limitation to, or distinction of, night and day. When one sun sets the other sun rises, keeping up a constant sun shine. Nor is that sun like the ordinary one, in ordinary times. There is neither cloud nor mist, to intercept its rays, but it is as clear as a looking glass. The five great rivers (of the world) together with all the small streams are then dried up.

"From the second to the fifth sun, the lakes and inland seas and the great ocean dry up progressively. At the appearance of the sixth sun, the whole *Chakkavalāni* are involved in one mass of smoke. After the lapse of a considerable period, the seventh sun appears. By its manifestation the whole of the *Chakkavalāni*, together with the hundred thousand *kótiyo* of worlds, become involved in one column of fire."

Here follows an account of the extension of the flames to the six *Déwalōká*, and from thence to the lower *Brahmaloká*, till they reach the *Apassaró Brahmalōko*. The fire then subsides, without leaving even the ashes unconsumed of the worlds that had been destroyed, leaving the universe, above and below the consumed regions, involved in total darkness.

"After the lapse of a long period, a mighty cloud rising, sprinkles a slight shower in drift, which by degrees increasing to streams of the size of the lotus stalk, a beam, the pestle of a rice pounder, and the trunk of a palmira tree, pours down on all the *Chakkuvalāni*, and submerges the whole of them that had been destroyed by fire. The power of the wind below and around, prevents the escape of the waters, which are concentrated resembling a drop of water on the leaf of a lotus flower.

"By what means is it that so great a body of water (ultimately) acquires the properties of solidity? By making apertures in various places, access to that body (of water) is afforded (to the wind). Thus by the effect of the wind, it (the water) becomes further concentrated, and acquires further consistency. It then begins to evaporate, and gradually subsides.

"When the flood has subsided to the point where *Brahmalōko* had stood, six *Déwalōká* are reproduced. On its subsiding to the point where this world had stood, furious storms prevail, and confine it (the subsiding flood) as the water in a basin covered with a lid is confined.

"On this fresh water gradually drying up, on the surface (of the human world) a delicious coating of earth is formed, like unto the curds on the surface of rice boiled exclusively in milk, without any water, excellent in color, in fragrance and taste.

“ At the same time, the living creatures who were the first reproduced in the *Abhasaro-brahmalóko*, having completed the allotted term of their existence, and dying there, are from thence regenerated here, in the manner described in the *Agganna-suttán*.”

For the elucidation of this interesting subject, I shall here introduce a translation of the *Agganna-suttán*, which is one of the discourses in the *Pátiwaggo* section of the *Dighanikáyo*, of the *Suttapítako*, as delivered by BUDDHO himself; instead of restricting myself to the abridged account of the regeneration of the world, which is given in the above *Aṭṭhakathá*.

This *Suttán* was addressed by SÁKYA, to WÁSETTHO and BHÁRAD-DWÁJO, the descendants of an illustrious brahman named WÁSETTHO, who had become converts to Buddhism, and entered into the first or *Sámanéro* order of Buddhistical priesthood. It was delivered at the city of *Sáwatthipura*, at the *Pubbárámo wiháro*, in the edifice called the *Migárámátu pásádo*, which the *Aṭṭhakathá* explains was built by a female of that name.

The discourse opens with SÁKYA'S inquiry from these two converted brahmans whether they had incurred the displeasure or reproach of the elder and the other influential brahmans by their apostacy; and they explain the nature of the reproach cast on, and of the disgrace imputed to, them. The principal degradation alleged to the converts is, “ That the brahmans are the sons of BRÁHMA sprung from his *mouth*, pure and fair; while the other castes and sects are sprung from his *feet*, and are black and impure.”

I must however, to save space, confine myself to the passages of the *Suttán* which describe the regeneration of the world, and of the human race. SÁKYA thus explains himself\* :

“ My friends, descendants of WA'SETTHO ! the progress of time is thus regulated. After the lapse of a long period of time, this world is destroyed. On the destruction of this world, living creatures for the most part will be regenerated in the *Abhássáro-brahmalóko*.

“ They will appear there by an apparitional birth, subsisting on the aliment of felicity, illumined by their own effulgence, moving through the air, delightfully located, and will exist there uninterruptedly for ages. —

“ My friends, descendants of WA'SETTHO ! in due course, the lapse of time will produce this result. At the expiration of a long period of time, this world will be reproduced again. On the reproduction of the world, for the most part, those living creatures, dying in the *Abhassara-brahmaloko*, return to this world. They appear here also by an apparitional birth, subsisting on the aliment of felicity, illumined by their own effulgence, moving through the air, delightfully located, and exist here also uninterruptedly for ages, in unity and concord, similar to (the cohesiveness of) a drop of water.

“ Descendants of WA'SETTHO ! at that period there is neither obscurity nor utter darkness. The sun and moon are unknown: night and day are undiscernible.

\* In M. CSOMA'S account of the origin of the Sákya race, vol. II. p. 387, the exposition of this history is put into the mouth of MONGALYANA, a favourite disciple.—ED.



Neither month nor the moiety of the month is computed : neither seasons nor the year is perceptible ; nor female and male distinguishable, all creatures being classed under one head (without distinction of sex).

“Descendants of WA'SETHHO ! thereafter, ultimately, at the termination of a long period of time, a savory substance is developed for living creatures, on land and in water. In the same manner that a curd is formed on the surface of boiled milk, in that manner is it developed. It (that savory substance) is fully endowed with the properties of color, fragrance and flavor, in the way in which butter colors cream, such is its coloring property, in the manner in which the honeycomb formed by the small bee is free from impurity, such is its purity of flavor.

“Thereafter, descendants of WA'SETHHO, a certain greedy man, making this observation, ‘My friends ! What is this that has been brought about,’ licks this savory substance from the surface of the earth, scraping it up with his finger. By his having licked the earth, using his finger, the flavor with which it was imbued, takes entire possession of him ; and the influence of the passions alight on him.

“O descendants of WA'SETHHO ! the rest of mankind, also each adopting the same proceeding from his example, lick from his finger the flavor of the earth, and the influence of the said flavor, from having been imbibed by licking the finger, takes possession of them likewise ; and the passions alight on them also.

“Thereafter, descendants of WA'SETHHO ! these men gathering up the savory substance on the earth with their hands, begin to devour it by the handful ; and in consequence, descendants of WA'SETHHO ! of these men devouring this flavour of the earth, taking it up by the handful, the aforesaid effulgence of these men vanishes.

“On the extinction of that personal halo, the sun and the moon, the planetary system, and night and day become distinguishable. On night and day being distinguished, the half month and the month are discernible. On the half month and the month becoming discernible, the seasons and the year become regulated.

“Descendants of WA'SETHHO ! thus much only was this world (then) degenerated. Thereafter, descendants of WA'SETHHO ! these men having tasted of the flavor of the earth, subsisting thereon, and having no other aliment, lived for ages, to an advanced period of life. According as these men, who had tasted the flavor of the earth, feasting and subsisting thereon, survived for ages, to an advanced stage of life, in that exact proportion, a coarse skin developed itself on their body ; and the possession of a good and bad complexion began to be distinguished. Some of these beings had a good, and other a bad one. In consequence thereof, those gifted with a fine complexion, reproached those who had a bad one ; saying, ‘We have a better color than they have.’ ‘They have a worse complexion than we have.’ On account of this pride of complexion, to those in whom the pride of color had been engendered, (the gift of tasting) the flavor of the earth vanished.

“On the extinction of (the gift of tasting) the flavor of the earth, they assembled ; and having assembled, they cried one to another, ‘Ah ! taste. Ah ! taste, (it is lost)’. That (ejaculation) even the people of the present day are in the habit of using, on finding any thing of a delicious flavor, ‘Ah ! taste. Ah ! taste.’ This expression used by the first tribe of mankind they continue to repeat ; but of the origin of this expression they are entirely ignorant.

“Descendants of WA'SETHHO ! on (the gift of tasting) the flavor of the earth being lost to mankind, a substance manifested itself on the surface of the earth, like unto mushroom. It thus came to pass. It was endowed with color, fragrance and flavor. Its color was like that of cream rich with butter. Its purity was like that of the honey deposited by the small bee.

“Thereafter, descendants of WA'SETHHO ! these persons commenced to devour this excrecence on the earth. They who had partaken thereof, feasting and

subsisting thereon, lived for ages, to an advanced period of life. Descendants of WA'SETTHO!, in the proportion in which they partook of this excrescence, feasting and subsisting thereon, in that proportion unto those persons did a coarse skin appear on their body; and beauty and unsightliness of complexion became discernible. Some people were of a good complexion, and some were of a bad complexion."

Then followed the same reproaches as in the former case; and this substance also on the surface of the earth, vanished.

On the disappearance of this crust, the creeper (bearing a delicious fruit) called the *Baddalatā* appears "like unto the stock of the lotus;" which also is lost under similar circumstances, and leads to similar lamentations. The *Suttan* proceeds:

"On the disappearance of the *Baddalatā*, the *sāli* (hill rice) manifested itself on a loose soil. It was free from pellicle and husk, of great fragrance, and possessing the properties of rice; which rice they were in the habit of bringing away every evening, for their evening meal: and in the morning, being again renewed in full bearing, they brought it away for their early meal; but by the evening it was again renewed, in full bearing indicating no diminution."

Then follow the same excesses, the same reproaches and the same consequences, as in the three preceding instances. After noticing that they again became sensible of the difference of complexion, BUDDHO proceeds in his revelation as follows:

"To the portion of mankind who had been females (before the destruction of the world) the attribute of the female sex was manifested, and to the male the male attribute. For a while the female gazed longingly at the male, and the male at the female. Unto them, from thus gazing at each other, for a while, sexual desire was produced; and in their body the flame of passion arose. Under the impulse of that burning passion, they indulged in sexual intercourse.

"Descendants of WA'SETTHO! these persons, certain individuals (still free from vice) noticed; and calling out 'Oh the impurity of impure persons!' 'What is this?' 'Can one person act so towards another?' some of them pelted them with earth, and others with ashes and cattle dung.

"Descendants of WA'SETTHO! that which was considered an improper proceeding (*adhammasammattan*) is now recognized to be a proper proceeding (*dhammasammattan*). At that period persons who indulged in sexual intercourse were not permitted for one or two months thereafter, to intermix in a small or great community.

"Descendants of WA'SETTHO! when those who had been addicted to that improper proceeding, had indulged for a while thereon; thereafter they began to build houses, in order that they might conceal that improper proceeding.

"Thereafter, descendants of WA'SETTHO! unto a certain indolent person this thought occurred. 'Why should I give myself the pains of bringing the *sāli* rice, in the evening for the evening meal, and in the morning for the morning meal: most assuredly when I bring it once it would do for the morning also.' Thereupon, descendants of WA'SETTHO! this individual brought away the *sāli* at once, for both the morning and the evening.

"Another individual then going to him said, 'My good fellow, come, let us fetch our *sāli*.' 'Begone (said the other), I have brought *sāli* enough for both the morning and the evening.' From his having seen the proceeding of this individual, bringing his *sāli* at once for the morning and the evening, relinquishing the practice of bringing each meal, he said, 'Friend! that is most excellent.'"



In nearly the same words, other individuals "influenced by each preceding example, proceeded to collect *sāli* for four days and eight days."

"In this manner, descendants of WA'SETHHO! men laying up stores of *sāli*, began to meet together, for the purpose of feasting thereon. Thereupon the inner pellicle formed on the grain of rice, and the outer husk also formed on the grain of rice: and it (the rice stalk) no longer grew at the point at which it was cut down. The loss sustained became obvious; and the *sāli* were only found in clumps (at the places where they had not been cut down yet).

"Descendants of WA'SETHHO! these individuals then assembled, and said one to another, 'Friend! wickedness has descended among men: we were originally produced by an act of our own volition (*manōnaya*, an apparitional birth) and lived for a long time, feeding on the aliment of felicity, illumined by the light of our effulgence, and moving through the air, &c.'"

The lamentation then proceeds to specify how these blessings were lost; at the termination of which, the revelation is thus continued.

"Should we now divide off these *sāli* clumps, and set boundaries, it will be most proper:' and thereupon, descendants of WA'SETHHO! these individuals divided off, and set boundaries to the *sāli* accordingly.

"Then, O descendants of WA'SETHHO! a certain individual, impelled by covetousness, reserving his own share, fed on a share not assigned to him, robbing the same. They seized that person, and having seized him, thus admonished him. 'Friend! most assuredly thou hast been guilty of a crime: doth any one, any where, hoarding up his own share, appropriate, unbestowed, the portion of another person? Friend! man, commit not again such an act.' Descendants of WA'SETHHO! this individual answered those persons saying; 'so be it, friends!'"

In precisely the same terms, BUDDHO proceeds to narrate that the same individual committed the same offence again, and was admonished in the same manner. After the third offence, the revelation proceeds:

"Descendants of WA'SETHHO!, some beat him with their hands, some pelted him with (hard) substances, others struck him with clubs. From that period, descendants of WA'SETHHO! the appropriation of things unbestowed (thefts), degradation, fraud and the (consequent) punishments ensued.

"Thereupon, descendants of WA'SETHHO! these men assembled, and having assembled thus deliberated. 'Friends! most assuredly wicked actions have become prevalent among mankind: every where, theft, degradation, fraud and punishment will prevail. It will be most proper that we should elect some one individual, who would be able to eradicate most fully that which should be eradicated, to degrade that which should be degraded, to expel those who should be expelled; and we will assign to him (the person elected) a share of our *sāli*.\*'

"Thereupon, descendants of WA'SETHHO! these persons having selected an individual, in person more beautiful, in personal appearance more pleasing, and (in all respects) more calculated to conciliate than any one of themselves was; approaching that individual, they thus invoked him. 'Man! come hither: that which should be destroyed, annihilate most fully; that which should be degraded, degrade most fully; that which should be rejected, reject: we will assign to thee a portion of our *sāli*.'

\* The *Atthakathā* explains that each individual was to pay one *ammunam*.

“Descendants of WA'SETHO! the said individual having replied to those persons, ‘Friends! be it so!’ he most fully annihilated that which should be annihilated; degraded most fully that which should be degraded; and rejected that which should be expelled; and they conferred on him a portion of their *sāli*.

“Thus the great body of mankind having (*sammato*) resolved or elected; and the party elected being thence called ‘*Mahā-sammato*,’ the first name conferred was ‘*Mahā-sammato\**,’ (the great elect; ) and being also the lord of (‘*Khettāni*’) ‘cultivated lauds;’ he secondly acquired the appellation of ‘*Khattiyo*’† and as by his righteous administration it is considered that he (‘*rangēti*’) ‘rendered (mankind) happy,’ thence, descendants of WA'SETHO! the appellation of ‘*rāja*’ was thirdly acquired.

“Thus it was, descendants of WA'SETHO! that on this race of ‘*Khattiyo*,’ that illustrious appellation was bestowed, as its ancient original designation. They are descendants of the same, not of a different (stock) of mankind; and of a perfect (original) equality, not of inequality; (exalted) by a righteous, not an unrighteous, act. Descendants of WA'SETHO, whether among people in this world, or the other world, righteousness (*dhammo*) is supreme.

“Descendants of WA'SETHO! to a portion of the same people, this thought occurred. ‘Friends! among mankind wickedness has descended; theft, degradation, fraud, punishment and expulsion have appeared. It will be most proper that we should (‘*bhāhēyāna*’) ‘suppress’ wicked and impious acts; and they accordingly did (‘*bhāhenti*’) ‘suppress’ wicked and impious acts.

“Descendants of WA'SETHO! those ‘*brāhmanū*’ (‘suppressors or eradicators’) hence derived their first name ‘*brāhmanā*.’ ”

The revelation proceeds to explain how the *brāhmanā* acquired secondly the appellation ‘*Jhāyaka*’ from their (‘*Jhāyenti*’) ‘exulting’ in the wild life they were leading, in leaf huts built in the wilderness; and thirdly, the appellation ‘*Ajjhāyaka*’ from their ‘ceasing to exult’ in that life; and to explain also that, as in the *Khattiyo* caste they are no other than a division of the same tribe, who were in all respects on a footing of original equality.

“Descendants of WA'SETHO! the portion of mankind who had formed domestic connections, (and built houses for themselves) became (‘*Wissutakammantē*’) ‘distinguished as skilful workmen or artificers,’ and in consequence of their becoming distinguished from their domestic ties and skilfulness, the appellation of ‘*Wéssá*’ was obtained.”

Buddho then, in the same manner, explains that the *Wéssá* also are a portion of the original stock, and repeats the circumstances under which they successively lost the advantages originally enjoyed by mankind.

“Descendants of WA'SETHO! among those very individuals there were some persons who were addicted to hunting (*luddā*). Descendants of WA'SETHO! from being called ‘*luddā*’ ‘*luddā*’ the appellation ‘*suddā*’ was formed. It was thus that to this class or caste of *suddā* that name was originally given.”

\* This individual was SA'KYA in one of his former incarnations.

† “Ksettriya” according to the *Hindus* is the military, or warrior caste which with them is the second class, the ‘*Brāhman*’ being the first.

The revelation again repeats that the *suddā* caste also was originally no inferior class, but a part of the original stock, and proceeds to explain that from each of these castes certain individuals, despising and reviling their own castes respectively, each abandoned his habitation, and led an habitationless life (*agāriyan pubbajitō*) saying, 'I will become (*sumano*) an ascetic or priest.' Hence BUDDHO exemplifies that the ascetic or sacerdotal order was formed, from each of the four castes, and does not appertain to any particular caste; and with reference to the persecution that the converted bráhmans, whom he was addressing, were undergoing from those, from whose faith they were apostates, he says to them :

"Descendants of WA'SETTHO ! even a *Khattiyo*, who has sinned, in deed, word or thought, and become a heretic ; on account of that heresy, on the dismemberment of his frame after his death, he is born in the tormenting, everlasting and unindurable hell. Such is also the fate of the *Bráhma*, the *Wesso* and the *Suddo*, as well as of the *Sumano* or ascetic. But if a *Khattiyo* lead a righteous life, in deed, word and thought ; and he of the true or supreme faith, by the merit of that faith, on the dismemberment of his body after death, he is reproduced in the felicitous *suggalōka* heavens.

"Again, descendants of WA'SETTHO ! a *Khattiyo*, who in deed, word and thought, has lived a life, partaking of both characters, and professed a mixed faith of both creeds, on account of the profession of the mixed faith, on the dismemberment of his body after death, he partakes both of happiness and misery. Such is also the case in respect of the *Bráhma*, *Wesso*, *Suddo* and *Sumano* castes.

"Again, descendants of WA'SETTHO ! if the *Khattiyo*, subduing the influence of the sinful passions, in deed, word and thought, acquire the seven *Bóddhipakkhiyaddhammā*, he attains the *parinibbānan* which is the result of the acquisition of the *arahat* sanctification. Such is also the case with the *Bráhma*, *Wesso*, *Suddo* and *Sumano* classes.

"Descendants of WA'SETTHO ! if there be any *Bhikkhu* among (any one of) these four castes, who has subdued the dominion of sin, performed that which ought to have been performed, laid aside (the load of sin), fulfilled his destiny, overcome the desire of regeneration (by transmigration), and extinguished covetous desires, he will become an *arahat*, and will be esteemed the most worthy among them, by righteousness, not by unrighteousness.

"Descendants of WA'SETTHO ! among mankind, whether in this world or in the next world (*dhammo*) righteousness is supreme.

"Descendants of WA'SETTHO ! the following has been sung even by the bráhman SANANKUMA'RO.

*Khattiyo settho jané tasmin yó gottapaṭisárinó.*

\**Wijjācharana-sampanno, so settho dévamānusetṭ.*

\* I am not satisfied that I have caught the meaning of this quotation correctly. The *Wijjācharaná* are only attainable by a supreme BUDDHO. They consist of fifteen attributes, all appertaining to pilgrimage; and as pilgrimage is performed on foot, hence the "being sprung from the foot of *Bráhmá*" is considered to be no degradation.

† There is some ambiguity in the above extract, the nominatives singular having no apparent connection with *paṭisárinó* a genitive :—in Sanskrit this may be remedied by putting the whole first line in the plural, according to my pandit :—

“Among mankind, whoever would be an illustrious *Khattiyo* he must be scrupulous in regard to the purity of his lineage; and he who is endowed with the attributes requisite for the pilgrimage of holiness, is supreme among *déwā* and men.”

“Descendants of WA'SETTHO! by the bráhman SANANKUMA'RO, this very *gáthá* has been most unquestionably sang, it has been advisedly rehearsed, fully intending what it expressed, not undesignedly. This is known to myself.

“Descendants of WA'SETTHO! I also assert the same thing.

“Thus spoke BHAGAWA'. The delighted WA'SETTHO and BHARADDWA'JO were exceedingly gratified at the discourse of BHAGAWA'.

“The conclusion of the *Agganna-suttan* being the fourth (of the *Pátikawaggo*.)”

I now revert to the *Dhammapakásani Aññakathá*, on the *Pañisambhidan*.

“From the gathering of the mighty cloud which precedes the destruction of the *kappo* to the extinction of the flame, forms one *Asankhēyyan*, called the *Sanwañño* (destruction.)

“From the extinction of the fire that destroyed the *kappo* to the deluge that submerged the hundred thousand *kótiyo* of *Chakkawaláni*, is the second *Asankhēyyan*, called the *Sanwaññattháhi* (continuance of destruction.)

“From the great deluge to the appearance of the sun and moon is the third *Asankhēyyan*, called the *Wiwañño* (creation.)

“From the appearance of the sun and moon until the gathering of the mighty cloud that is to destroy the *kappo* again is the fourth *Asankhēyyan*, called the *Wiwaññattháhi*, (the continuance of the creation.)

“These *Asankhēyyani* constitute one *mahá-kappo*, and be it understood that such is the destruction by fire, and reproduction.

“At any period when the *kappo* perishes by water, it is said, as explained in the former instance in detail, ‘that a mighty destroying cloud having gathered, &c.’ this much however is different.

“In lieu of the two suns (that appear) in that (destruction) a mighty torrent descends, producing a merciless deluge, destructive of the *kappo*. Commencing with a slight drift, by degrees the deluge descends in large streams, submerging a hundred thousand *kótiyo* of *Chakkawaláni*. The earth, together with its mountains &c. melt away, wherever it is rained upon by this fierce deluge.

“That body of water is pent up on all sides, by the power of the wind (and prevented spreading to the other *Chakkawaláni*). From the earth to the regions of the second *jhānan* the flood extends. Thereby three *Brahmalóka* being destroyed, it ceases to rise, on reaching the *Subhakinno-brahmalóko*. As long as the most trifling perishable thing is left, so long is there no intermission to the rise of the flood. But when every perishable thing destined to be overwhelmed in water has been destroyed, instantly (the flood) subsides, and is entirely dissipated. The vacuum below meeting the vacuum above (by the intermediate *Chakkawaláni*, having been dissipated by the flood) one universal darkness is produced. All the rest has been described (in the destruction by fire). In this place, therefore, it need only be, in general terms, mentioned, that the world is recreated, commencing with the *Abhassaro-brahmalóko*; and that after death in the *Subhakinno-brahmalóko*, living creatures are born again in the *Abhassaro-brahmalóko*, and other regions.

चत्रश्रेष्ठा जने तस्मिन् ये गोत्रप्रतिसारिणः विद्याचरण संपन्नः स श्रेष्ठो देव मानुषे ॥

“Among such people, those are superior kshatris, who follow (the conduct of) their ancestry: but he, who is perfected in wisdom's path, is most excellent among gods and men.—Ed.



“ From the gathering of the destroying cloud to the termination of the fierce deluge that destroyed the *kappa* constitutes one *Asankheyyan*.

“ From the termination of the deluge to the rains that reproduced the world, is the second *Asankheyyan*.

“ From the great rains that reproduced the earth to the appearance of the sun and moon is the third *Asankheyyan*.

“ From the reappearance of the sun and moon to the gathering again of the cloud of destruction is the fourth *Asankheyyan*.

“ These four *Asankheyyani* constitute a *mahá-kappo*, and be it understood, such is the destruction by water, and the reproduction.

“ Whenever the *kappo* is destroyed by the wind, be it known, that, as already explained in the other cases in detail, the mighty destroying cloud gathers. The difference in this instance also occurs at the stage in which the two suns appear, as in those instances, thus here the storm destined to destroy the *kappa* then rises.

“ In the first place, it raises a dust; then it drives before it by degrees a still heavier dust; then light sand, heavy sand, pebbles, and so on, till it hurls on rocks as large as houses. In the same manner it tears up great trees. All these once raised from the earth never descend again, being converted into impalpable atoms, they are completely absorbed.

“ Then, in due course, the wind under the earth rising and spinning the world topsy turvy, hurls it into the air. Portions of the world being one hundred *yójaná*, two, three, four and five hundred *yójaná* in extent, are rent asunder, and tossed about by the power of the wind, till reduced to the minutest particles, they also become absorbed. The tempest then raising also aloft the *Chakkawulun* and *Maháméru* mountain, tosses them likewise into the air. They, hurled against each other, and battered to minute atoms, also vanish. By this means destroying, as well the habitations of the earth and the habitations (of the *dévos*) of the skies, as the six *Kannawáchara-dévalóká*; the tempest annihilates the hundred thousand *kótiyo* of *Chakkawálani* also. One *Chakkawálan* being dashed against another *Chakkawálan*, one *Himawanta* (snowy region) against another, and one *Méru* mountain against another; and being involved in a general chaos, and reduced to minute atoms, all perish.

“ The storm extends from the earth to the regions of the third *jhánan* and three *Bráhmálóko* having been involved in that destruction, the tempest is arrested on reaching the *Wéhapphalo-bráhmálókó*.

“ Thus every perishable thing having perished (the tempest) itself perishes also. As described (in the other accounts of the destructions of the world) every circumstance takes place in this also, commencing with, by the vacuum below (the world being destroyed) meeting the vacuum above; and one universal darkness prevails.

“ Subsequently the world is reproduced, commencing with the *Subhakinna-bráhmálóka*, and living creatures dying (in due course) in *Wéhapphalo-bráhmálóko*, are reproduced in the *Subhakinna* and other regions.

“ In this instance, the period from the gathering of the cloud of destruction, to the rising of the tempest that destroys the *kappo*, is one *Asankheyyan*.

“ From the period of the tempest, to the mighty deluge of reproduction, is the second *Asankheyyán*, and so forth, in the same subdivisions, the other two *Asankheyyáni*. These four *Asankheyyáni* constitute a *mahá-kappo*. Be it understood, that such is the nature of the destruction by storm.

“ Why is it that the world is destroyed? On account of the original impiety committed. The world is destroyed on account of the commission of the following sins, viz: on the ascendancy of the passions, it (the world) is destroyed by water: some authorities, however, declare that on the prevalence of crimes, the destruction is by fire, and on the ascendancy of the passions by water. And when ignorance prevails, it perishes by the wind.



"It is elsewhere explained that after the world has been destroyed by fire seven times, it is once destroyed by water, and after eight destructions by water (seven conflagrations having intervened between each of the deluges making sixty-four destructions) it is once destroyed by wind. From this explanation, when sixty-three *kappá* have been destroyed, the rotation should arrive for one destruction by water, but the storm-destruction superceding it (the water-destruction), in the age of the sixty-fourth *kappo*, destroys the worlds including the *Subhakinno-brahmalóko*." [To be continued.]

IV.—Report on the Coal discovered in the Tenasserim provinces, by Dr. HELFER, dated Mergui, 23rd May, 1838.

1. Five localities of coal have hitherto been discovered in the Tenasserim provinces all situated in the province of Mergui.

A. On the large Tenasserim river, nine days up from the village of Tenasserim near the creek *Nan-their-Khiaung*, one and a quarter mile inland; species friable, brown coal intermixed with iron pyrites. Three veins in different localities, tertiary sandstone below, compact sandstone conglomerate interspersed with large silicious fragments above.—Discovered 17th March, 1838.

B. On the large Tenasserim eight days distant from the village of Tenasserim along the banks of the river. Species lignite, light slaty brown coal in veins 3 to 4 inches thick in general, sometimes not more than 2 or 3 lines; formation tertiary sandstone above and below; belonging to the same system as No. 1.—Discovered 19th March, 1838.

C. On the Tenasserim above the *Tarouk Khiaung*, on the right or eastern side of the river five days distant from the village of Tenasserim. Species bituminous shale in large masses protruding above the surface, apparently a distinct system from A or B.—Discovered 24th March, 1838.

D. On the coal river a branch of the little Tenasserim, five days above the village of Tenasserim in a south-east direction; slaty coal sp. gr. 1.26. A vein 6 feet thick, 240 long with an angle of 20 degrees upwards. A section on the banks of the river. Formation above grey, below black clay slate; the lowest stratum to judge from the geological features of the country, apparently resting upon blue limestone.

E. One hour distant from No. 4 or (D) and a continuation of it; an immense coal field of either slaty or conchoidal pitch coal, highly bituminous without a concomitant of iron pyrites. A succession of fourteen localities where the coal lies bare on clay on both sides of the river, which has evidently forced its way through it; running at an angle of 25 degrees upwards; in all places 6 feet or more thick, resting upon a stratum of slate.—D and E discovered 24th April, 1838.

2. This last locality being by far the most preferable respecting

quantity, quality and locality, I refrain from entering into details of A, B and C, which probably will never be worked, and are only interesting in a scientific point of view.

3. This extensive coal field distant from A, B, C more than 300 miles belongs to quite a different system. It is situated on a high level table-land, only diversified by an isolated range of mountains, from which the river issues which passes through the coal fields, and which ridge may be considered as the eastern boundary of the British possessions towards *Siam*. The gulf of *Siam* in a direct line seems only to be 45 miles distant. The *Lazchin* islands lie almost opposite.

4. The river originating in the neighbouring mountains is at the coal field only 15-25 yards broad, part of the year nearly dry, but during five months from June to November (both inclusive) according to native reports it is uninterruptedly navigable for rafts. I ascended it in the month of April on rafts, before the commencement of the monsoon, as far as within three hours distance from the coal fields.

5. The river after having passed through the last table-land enters a hilly country, winding through the mountains chiefly in a northwest direction until it reaches another river coming from the south. Here the influence of the tides begins to be perceptible; it runs in the same direction about 40 miles having attained a breadth of from 50 to 80 yards at low water and enters at the village of *Tenasserim*. The large *Tenasserim* river is accessible there to vessels of 100 tons burthen, from whence the final distance to *Mergui* is about 50 miles\*.

6. The coal itself is of superior quality being that species known in England under the name of pitch coal, much higher in price than common coal, and, on account of the greater quantity of bitumen which it contains, used for the generation of gas.

7. The quantity seems to be unlimited, taking into consideration only the upper stratum of six feet thickness as far as I was able to trace it on the surface. Allowing annually to be required 30,000 tons, this upper stratum alone would supply that large quantity for the period of 120 years with good coal.

8. But it is certain that other strata lie below, and that probably the quantity still improves in the ratio as the depth increases, according to analogy†.

\* N. B. The natives from *Mergui* and different parts of *Siam*, go annually into the mountains above the coal fields to cut an aromatic wood called callame which is an article of commerce for the markets of *Rangoon* and *Bankok*.

† N. B. The specimens which accompany this memorandum must, though very good coal, not be considered the best in quality; they are taken from the surface and had been exposed for a lapse of ages to the constant action of water and incessant influence of the atmosphere.

8. The discovery of this coal field seems to be very important at the present moment when steam communication begins to spread over the whole of the eastern seas, and when the demand for coal annually increases.

9. It is not certain if the locality can compete with the coal market in *Calcutta*, but *Mergui* seems to be destined in future to supply this coast, the Straits, the Chinese seas, *Madras*, *Ceylon*, and perhaps *Bombay* and the *Red Sea*, with coal.

10. If *Ceylon* become the central point in the comprehensive system of steam communication, the locality of *Mergui* seems particularly adapted to supply the depôts at *Point de Galle*, the distance being in the favorable season only eight or ten days' sail.

11. A great advantage in the locality is the total absence of land transport. The coal fields are divided quasi on purpose by nature by the river, and the pits can be opened twenty yards from the banks of the river.

12. The distance by the river is about 120 miles from *Mergui*; sixty miles of this are accessible to vessels of 100 tons burthen throughout the year, and 40 miles more are under the influence of the tides. The difficulty of the navigation concentrates in the last 20 miles. The passage is obstructed by hundreds of uprooted trees lying across, impeding the navigation and giving constant occasion to the formation of sand banks.

The clearing of this part of the river from these impediments will be expensive, but a great deal can be done without any particular expense, if Government convicts are employed.

13. The last thirty miles are navigable only during five months of the year: it is therefore necessary to have a depôt of coal near the river banks, ready to be shipped, when the water begins to rise.

14. Bamboo rafts, each holding one ton of coal, are the best means of transport in the first instance; tall bamboos fit for the purpose are on the spot in the greatest abundance.

15. Bamboos fetch always the price of one rupee eight annas, to two rupees per hundred at *Mergui*. The rafts can therefore be sold with advantage. Should vessels arrive from distant parts, then the bamboos would rise in price, the superior quality of those growing in these provinces being appreciated on the other side of India, the vessels will be glad to find another article to take along with the coal.

16. If however annually, a very large quantity say, 10 to 20,000 tons are required, bamboos will not be sufficient, and it will be necessary

to establish saw-mills in the place, to construct wooden boxes of planks, to float the fuel down in them.

17. If wood of a superior quality is selected (and there is no want of excellent timber throughout the province), the expense of the saw-mills driven by water will be covered by selling the plauks at a moderate price in *Mergui*, even with profit.

18. A depôt should be established at *Mergui*, in a commodious place; so that vessels can easily approach the shore.

19. If large quantities of coal are exported from *Mergui*; particular coal transports ought to be constructed, able to contain 5 to 800 tons each.

20. The stratum above the coal is no where more than 25 feet thick, and consists of *a*, bad slaty coal, 6 inches; *b*, grey slate, 8 inches; *c*, debris of slate with coarse gravel, 2 feet; *d*, gravel, and the rest alluvium.

21. Consequently no complicated mining operation is required. The upper strata being removed, the coal may be extracted without any farther difficulty.

22. Being an open day work no casualties are to be feared from the generation of the fatal bihydroguret of carbon (firedamp).

23. The great expenses accompanying the removal of the accumulated waters in deep coal mines are avoided.

24. Nothing is required but a shed above and a rampart round the coal pits to prevent the intrusion of the rain during the monsoon.

25. In the subsequent calculation it will be seen, that the greatest expense is incurred by the floating down of the rafts; being of the opinion that only Burmese are able to manuege the rafts upon the river, the convicts being incumbered with irons and inexperienced on the water. It is the enormous price of labour, ten rupees at least per month, which renders the transport so expensive; suppose the price of labour to be five rupees instead of ten, then according to the calculation which follows—the price would immediately fall from four and a quarter annas per maund to two and a half annas per maund.

26. Labourers from India could be advantageously employed in working this coal field.

27. Being occupied only during the monsoon with the floating down of the coal, they could be employed during the rest of the time, part of them constructing new rafts for the next season, part of them with the cultivation of the paddy, for themselves and for the consumption of the convicts in the coal.

29. The benefits in working the coal mines of these provinces are too obvious to merit a particular panegyric; they are in short as follows:



1. The discovery of a superior quality of coal in an unlimited quantity, in an accessible locality will remove every obstacle to steam communication along the whole of the eastern coast of Bengal.

2. It will render the inexhaustible supply of superior iron ore a treasure to the provinces, and will lead to the supply of iron for the whole of India from this coast.

3. It will be an inducement to work the tin mines.

4. It will give employment to several hundred convicts in a profitable way to government.

5. The circulation of a capital of 60,000 rupees ad minimum per annum which remains in the country will render the inhabitants the more rich, the provinces the more prosperous.

6. In consequence of this, foreign capital will be drawn into the country;—the increase of capital will increase the population;—the increase of population will increase the cultivation;—the increase of population and cultivation will augment the public revenue.

*Report on the Mergui Coal.*

The first supply of coal from Dr. HELFER, upon which I reported unfavorably I now perceive to have consisted merely of A, B, and C, of the forgoing report, the precursors only of the Doctor's real discovery, and as he himself expresses it, only valuable in a scientific point of view.

The four baskets now received are indeed of a far different quality and fully justify the enthusiastic anticipations their discovery has raised. Not being distinguished by any mark I presume they are all from the localities D and E, which may be regarded as connected together, though differing somewhat in quality.

This deposit seems to consist entirely of that species of coal called pitch coal, or cannel coal. It resembles in many respects the most resinous of the coals of the *Assam* field, but the ligneous structure is generally less evident, and the fracture more conchoidal. In many fragments however the laminary texture is observable, and the usual variations in the quality of the layers of carbonized matter mark the mode of deposit, some layers having more earthy matter, some more carbonaceous, and some more bituminous; and occasionally a thin film of ferruginous or earthy matter intervening.

The *Mergui* coal is however in general very homogeneous, as the annexed analysis of four specimens taken from different bags will show. It should be remarked that these specimens are each averages, part being taken from the best and part from the worst looking of each parcel.

The very large proportion of volatile matter, near 50 per cent. shews this coal to be a superior blazing material, which is the main point in getting up steam, so much so that I understand one of the Company's steamers is unable to get up steam with the *Burdwan* coal without a large admixture of English cannel coal. It also makes it an admirable coal for generating gas.

To try this latter experimentally I distilled over the gas from 18 tolas of the *Mergui* coal, and in a few minutes obtained two gasometers full, or by weight nearly three and a quarter tolas of gas, besides 4.3 tolas\* of thick brown naphtha and water, a third part of which would have been converted into gas had it passed through a heated tube.

When used in the forge the clear copious blaze is rather objectionable; it wastes the heat, and more coal is consequently expended; but a very good weld was effected with it in presence of Captain FORBES.

In the same manner the great loss of volatile matter makes it unprofitable for coking (yielding only one half instead of three fourths its weight), but the coke itself is very close and good, being as free from earthy impurity as much of the English coal.

All other particulars may be learnt by comparing the analysis with that of other coals in my printed table: (see p. 197 of the present vol.

(Signed) J. PRINSEP,

22nd June, 1838.

Assay Master.

*Analysis of the three first specimens of Lignite sent by Dr. HELFER, from Mergui.*

	No. 1. A. Burned with small flame and copious scintillations.	No. 2. B. Burned with fewer scintillations and poor flame.	No. 3. C. Burned with a few scintillations and poor flame.
Specific gravity, .....	1.256	1.376	1.391
Water, .....	10.0	9.3	7.3
Volatile matter, .....	56.7	53.9	38.6
Carbon, .....	36.0	37.3	43.8
Ferruginous, & earthy matter,	7.3	8.8	17.6
	100.0	100.0	100.0

*Second despatch D. and E.—Pitch coal from Mergui.*

All four burned with copious rich flame; coke close-grained and of highly metallic lustre.

	No. 1.	No. 2.	No. 3.	No. 4.
Water, .....	9.7	8.2	7.4	7.6
Specific gravity, .....	1.273	1.280	1.245	1.251
Volatile matter, .....	45.0	48.9	48.3	48.2
Carbon, .....	50.3	46.7	45.1	48.7
Earthy matter, slightly ferruginous, .....	4.7	4.4	6.6	3.1
	100.0	100.0	100.0	100.0

J. PRINSEP.

Calcutta, the 22nd June, 1838.

\* It consisted of one tola of Naphtha 3.3 of aqueous liquid containing sulphate and carbonate of ammonia, and pyroliuous acid.

V.—*Comparison of Asiatic Languages.*

We are indebted to the Editors of the *Calcutta Christian Observer* for the following columns of Chinese and Japanese words corresponding to those contained in the tabular view of the comparison of Eastern languages in our No. for December last, and present it with satisfaction to our readers.

There were two other columns in Mr. W.'s communication, containing the sixty words in the several characters; viz. the Kátákáná and Hirákáná, which the want of type for their exhibition has obliged us to exclude. We are however through Mr. CSOMA'S kindness enabled to insert the column of Tibetan equivalents.

To the Editors of the *Calcutta Christian Observer*.

DEAR SIRS,

Having been favoured with the perusal of the number of the J. A. S. for December 1837, I have looked over the article on a comparison of various Asiatic Languages with much interest. The plan if carried out, will be likely to afford data from which important and interesting inferences can be legitimately drawn.

In the column for Japanese, however, I think you will be a little misled by your authority not attending very strictly to the rules of pronunciation and spelling which you have laid down, and I have ventured to send a column of the words, in order that a comparison may be made from the true sounds of the Japanese, accompanied by two modes of writing most in use. The vowel sounds to the letters of their alphabet are quite uniform; but by elision for the sake of euphony, the number of vowel sounds is greatly increased. I should think that few Asiatic languages could be more perfectly reduced to the Romanizing system than the Japanese, and that there were few people in Asia who would be less inclined to adopt that system than that people.

When Mr. G. says, "that the Chinese character is universally read among the natives with a different sound and accent, more full and euphonical," he perhaps wishes to express that the Chinese character is used among the Japanese to a considerable extent, but that the people do so universally there are not sufficient grounds for believing. There are in the alphabet, 73 distinct sounds, 25 of which are made by diacritical marks upon some of the 48 letters. In the Hirákáná, there are several ways of writing the same character or letter, making consequently, their number much greater, perhaps above a hundred. In the I máttokáná (not Imatskana) the contractions are carried to a greater extent, making it one of the most difficult writings in existence to read freely.

It may be true that the Japanese language is spoken by about 20 millions of people with very little variation, but while the country is so hermetically sealed, such an opinion can only be treated as a clever surmise.

I have changed a few words in the list, giving the word which appears to be more indigenous. Sakana is a preparation of fish; kuchinawa and hebi are nearly synonymous, but hebi is the most common; inoshishi is wild boar, búta the common word for swine.

These few remarks are given only to explain the list, which is sent for the single purpose of making *your* list more perfect, and thus aiding in your comparisons.

Concerning the Chinese sounds, they must be considered as hardly settled yet, and no great stress can therefore be laid upon the sounds as I have written them.

Yours with respect,

S. W. WILLIAMS.

Macao, April 1, 1838.

English.	Tibetan.	Japanese.	Chinese Characters.
Air,	r, lung ma, རླུང་མ	yoki,	k'í, 氣 * 1
Ant,	grog ma, གྲོག་མ	ári,	í, 蟻 2
Arrow,	m, dah, མདའ	yá,	tsien, 箭 3
Bird,	bya, བྱ	tori,	nú, 鳥 4
Blood,	khrag, ཁྲག	chí,	híuh, 血 5
Boat,	gru, རྩུ	temmá,	ting, 艇 * 6
Bone,	ruspa, རུས་པ	honi,	k'uh, 骨 7
Buffalo,	mahé, མ་ཧེ	súigú,	shui } 水 * 8
Cat,	byila, བྱི་ལ	neko,	gíu, } 猫 9
Cow,	ba, བ	úshi,	giú, } 牛 10
Crow,	kha ta, ཁ་ཏ	kárás u,	ú, } 鳥 11
Day,	nyin mo, ཉིན་མོ	hí,	yih, } 日 * 12
Dog,	khyi, ཁྱི	ínú,	kón, } 狗 13
Ear,	sa, ས	mímí,	'rh, } 耳 14
Earth,	r, na, ར	chí,	tí, } 地 * 15



English.	Tibetan.	Japanese.	Chinese Characters.	
Egg,	s,gonga,	མོ་ང	támágo, lwan,	卵 16
Elephant,	g,lang chhen,	ལྷ་ང་ལྷེན	zoú, siàng,	象 * 17
Eye,	mig,	མིང	me, yen,	眼 18
Father,	pha, apha,	ཕ, ཨ་ཕ	chíehí, fú,	父 19
Fire,	mé,	མེ	hí, fáu,	火 * 20
Fish,	nya,	ཉ	úwo, ù,	魚 * 21
Flower,	métog,	མེ་དོག	háná, hwá,	花 22
Foot,	r,kang pa,	རྩང་པ	áshi, kiah,	脚 23
Goat,	ra ma,	ར་མ	hítsú zhi, shán } yáng, }	山羊 24
Hair,	s,kra ; s,pu,	སྐ, སྐུ	kámíge, mau,	毛 25
Hand,	lagpa,	ལམ་པ	te, shau,	手 26
Head,	mgo,	མགེ	átámá, tau,	頭 27
Hog,	phag,	ཕག	bútá, 'chú,	猪 28
Horn,	ra,	ར	tsúno, koh,	角 29
Horse,	r,ta,	ར	múmá, má,	馬 30
House,	khyim khang,	ཁྱིམ་ཁང	íye, òh,	屋 31
Iron,	l,chags,	ལྷགས	tetsú, tíeh,	鐵 * 32
Leaf,	loma,	ལོ་མ	há, yíeh,	葉 33
Light,	hod,	འོད	hikári, kwáng,	光 34
Man,	mi,	མི	shto, yin,	人 35
Monkey,	s,préhu,	སྐུ	sárú, hau,	猴 36
Moon,	z,lava (da),	ལྷ་བ	tskí, yúeh,	月 37
Mother,	ma, ama,	མ, ཨ་མ	hábá, mú,	母 38
Mountain,	ri,	རི	yámá, shán,	山 39
Mouth,	kha,	ཁ	kúchi, hau,	口 40
Musquito,	srinbu ; m,ch- hurings,	སྐྱིན་བྱ, མཚུ་འིངས	ká, wan,	蚊 41
Name,	ming,	མིང	ná, ming,	名 * 42

English.	Tibetan.	Japanese.	Chinese Characters.
Night,	m,tshan mo, མཚོན་མོ་	yorú,	yèy, 夜 * 43
Oil,	h,bru mar, འབྲུ་མར་	ábúra,	yíu, 油 44
Plantain, k'éla, Hind,	ལོ་ལ་	báshiyó,	tsíau, 蕉 * 45
River,	g,tsang po, བཙུང་པོ་	káwá,	kíáng, 江 46
Road,	lam, ལ་མ་	míchi,	lú, 路 47
Salt,	tsha, ཚ་	shíwo,	yen, 盐 48
Skin,	pags pa, པགས་པ་	káwá,	pí, 皮 49
Sky,	nam m,khah, མ་མཁའ་	sorá,	t'sáng tien, 蒼天 50
Snake,	s,brul, བྲུལ་	hebi,	shè, 蛇 51
Star,	skar ma, སྐར་མ་	hoshi,	sing, 星 52
Stone,	r,do, རོ་	íshi,	shel, 石 * 53
Sun,	nyi ma, ཉི་མ་	níchírin,	yih, 日 54
Tiger,	s>tag, བྱམ་	torá,	fú, 虎 55
Tooth,	so, སོ་	há,	yá, 牙 * 56
Tree,	l,jon shing, ལྗོན་ཤིང་, ཤིང་	ki,	shu, 樹 57
Village,	yul tsho, ཡུལ་ཚོ་	múrá,	híáng, 鄉 58
Water,	chhu, ཚུ་	midzú,	shui, 水 59
Yam,	dova, དོ་བ་	tskúneímo,	tá shú, 大薯 60

The sounds of the Chinese are written in accordance with the system published in the Chinese Repository, for February, 1838, and the Japanese after the list of sounds on pages 83, and 101 of the select papers on Romanizing published at Serampore. The last *i* is short in the Japanese words, like *y* in beauty. The difference between the two kinds of writing is shewn by the two columns of Kátákáná and Hirákáná; the Imáttokáná is much like the Hirákáná. The Japanese employ Chinese characters to express the same ideas as the Chinese, but often call them by a different name. Those marked \* were probably derived from a common source, and perhaps there are more. The Chinese sound is often known among the Japanese, but does not seem to be the one most commonly used.

VI.—*Epitome of the Grammars of the Brahuiky, the Balochky and the Panjâbi languages, with Vocabularies of the Baraky, the Pashî, the Lughmani, the Cashgari, the Teerhai, and the Deer Dialects. By Lieut. R. LEECH, Bombay Engineers, Assistant on a Mission to Kâbul.*

#### GRAMMAR OF THE PANJÂBI LANGUAGE.

This language, as spoken in large towns, is a dialect of the Urdu or Hindustani, and differs from it chiefly in having those vowels short that the latter has long, and in having the Sanskrit (:) visarg in the middle of words otherwise Hindustani; for example the number eighteen they call attàhràn and not athàrà. In the villages the zemindars (farmers) speak a language called Jathky, the original language of the country. On the Sikh frontiers Panjâbi slightly mixes with the neighbouring dialects, in *Shawalpoor* it partakes of Sindhya. There are two characters in which the language is written; Gúrmukhî the character of the Granth, (gospels of 10 holy men,) and Lande used by the merchants in their accounts. The character used in the mountains of *Jammù* and *Nadoun* differs from the Lande of the capital, and the merchants even of different cities and districts, as *Seâlkot* and *Guzerat* for instance differ slightly in their manner of writing this character.

The Sikhs under their preceptor Gurù GOVIND SINGH carried their hatred of the Muhammadans to such an extent as to substitute a vocabulary for their native Punjâbi, because the latter was spoken by the Musalmans. The vocabulary is composed of ridiculous and disrespectful epithets of every thing relating to Islamism: it is not however used by Mahàrajâh RUNJËET SINGH the ruler of the Sikh nation.

#### *Declension of a Noun Masculine.*

	<i>Singular.</i>		<i>Plural.</i>	
<i>Nom.</i>	Ghoḍà	a horse	Ghoḍe	horses
<i>Gen.</i>	Ghoḍedà	of a horse	Ghoḍyàndà	of horses
<i>Acc. &amp; Dat.</i>	Ghoḍenù	a horse	Ghoḍyànù	horses
<i>Abl.</i>	Ghoḍetoy	from a horse	Ghoḍyàntoy	from horses

#### *Declension of a Noun Feminine.*

	<i>Singular.</i>		<i>Plural.</i>	
<i>Nom.</i>	Ghoḍî	a mare	Ghoḍiyàn	mares
<i>Gen.</i>	Ghoḍidà	of a mare	Ghoḍiyàndà	of mares
<i>Acc. &amp; Dat.</i>	Ghoḍinù	a mare	Ghoḍiyànù	to mares
<i>Abl.</i>	Ghoḍitoy	from a mare	Ghoḍiyàntoy	from mares

#### *Declension of a Compound Noun.*

	<i>Singular.</i>		<i>Plural.</i>	
<i>Nom.</i>	Hachà ghoḍà	a good horse	Hache ghoḍe	good horses
<i>Gen.</i>	Hache ghoḍedà	of a good horse	Hachyàn ghoḍyàndà	of good horses

Acc. & Dat.	Hache ghodenu a good horse	Hachyān ghodyānū	good horses
Abl.	Hache ghodeton from a good horse	Hachyān gho- dyānton	from good horses

This termination is changed into *di* to agree with a feminine noun.

## Declension of the 1st Personal Pronoun.

	Singular.		Plural.	
Nom.	Main or mān	I	Asi	we (Jathkī.)
Gen.	Medā or mendā	my	Asāḍā sādā	our
Acc. & Dat.	Menū or mainkū	me	Asānū sānū	us
Abl.	Medekulon Medethon Mede pason	} or { maithon maithin from me mendekulon	Asāthon sāthon	} from us

## Declension of the 2nd Personal Pronoun.

	Singular.		Plural.	
Nom.	Tūn	thou	Tusi or tusān	you
Gen.	Tedā, tendā or toudā	thy	Tuhādā or tusādā	your
Acc. & Dat.	Tenū or tunnū	thee	Tuhānnū or tusānnū	you
Abl.	Tethon or tuthon	from thee	Tuhāthon or tusāthon	from you

## Declension of the 3rd Personal Pronoun, (proximate.)

	Singular.		Plural.	
Nom.	E	this	E	these
Gen.	Isdā	of this	Inhāndā	of these
Acc. & Dat.	Isnū	this	Inhānū	these
Abl.	Iskulon, ighthon	from this	Inhā kulon Inhā pason	} from these

## Declension of the 3rd Personal Pronoun, (remote.)

Nom.	O	that	O	those
Gen.	Usdā	of that	Onhāndā	of those
Acc. & Dat.	Usnū	that	Onhanū or onhānū	those
Abl.	Usthon	from that	Onhākulon Onhāthon Onhā pason	} from those

## Declension of the Reflective Pronoun.

Nom.	A'pe	self
Gen.	A'pnā	of self
Acc. & Dat.	A'pnū	to self
Abl.	A'pthon	from self

## Declension of the Interrogative Pronoun, (animate.)

Nom.	Kouna	who
Gen.	Kisdā	whose
Acc. & Dat.	Kisnū or kånū	from whom
Abl.	Kisthon	

## Declension of the Interrogative Pronoun, (inanimate.)

Nom.	Kyā or kī	what
Gen.	Kisdā or kādā	of what



<i>Acc. &amp; Dat.</i> <i>Abl.</i>	Kisnù or kànù Kisthoũ or kaithoũ	what from what
<i>Cardinal Numbers.</i>		
One	hik	Fifty-three
Two	do	Fifty-four
Three	tin	Fifty-five
Four	châr	Fifty-six
Five	panj	Fifty-seven
Six	chhih	Fifty-eight
Seven	sat	Fifty-nine
Eight	ath	Sixty
Nine	noũ	Sixty-one
Ten	das	Sixty-two
Eleven	nyàuràn	Sixty-three
Twelve	bàhràn	Sixty-four
Thirteen	tehràn	Sixty-five
Fourteen	chaudàn	Sixty-six
Fifteen	pundhràn	Sixty-seven
Sixteen	sohlàn	Sixty-eight
Seventeen	sattàhràn	Sixty-nine
Eighteen	attàhràn	Seventy
Nineteen	unniñ	Seventy-one
Twenty	wih	Seventy-two
Twenty-one	ikkî	Seventy-three
Twenty-two	bâi	Seventy-four
Twenty-three	te,î	Seventy-five
Twenty-four	chavî	Seventy-six
Twenty-five	panjî	Seventy-seven
Twenty-six	chhabî	Seventy-eight
Twenty-seven	sataî	Seventy-nine
Twenty-eight	attâi	Eighty
Twenty-nine	unnatti	Eighty-one
Thirty	tih or trih	Eighty-two
Thirty-one	ekati	Eighty-three
Thirty-two	bati	Eighty-four
Thirty-three	teti	Eighty-five
Thirty-four	chauti	Eighty-six
Thirty-five	painti	Eighty-seven
Thirty-six	chatti	Eighty-eight
Thirty-seven	sainti	Eighty-nine
Thirty-eight	attainti	Ninety
Thirty-nine	untâli	Ninety-one
Forty	châhli	Ninety-two
Forty-one	ektâli	Ninety-three
Forty-two	baitâli	Ninety-four
Forty-three	tirtali	Ninety-five
Forty-four	chautâli	Ninety-six
Forty-five	paintâli	Ninety-seven
Forty-six	chatâli	Ninety-eight
Forty-seven	sentâli	Ninety-nine
Forty-eight	att,tâli	Hundred
Forty-nine	unwanjâ	Thousand
Fifty	paujâh	Hundred thou-
Fifty-one	ekwanjâ	sand
Fifty-two	bawanjâ	Million
		tirwanjâ
		chauranjâ
		pachwanjâ
		chawanjâ
		satwanjâ
		atwanjâ
		unhât
		sat
		ekhât
		bâhat
		tehat
		chaut
		pepant
		chahât
		satât
		attât
		unhattar
		satar
		ekhatar
		bâhatar
		tehatar
		chauhattar
		panjhattar
		chahattar
		sathattar
		athattar
		unâsî
		asî
		ekâsî
		beâsî
		treâsî
		chaurâsî
		pachâsî
		cha,âsî
		satâsî
		attâsî
		unânawe
		nave
		ekânave
		bânave
		teânave
		chaurânave
		pachânave
		chânave
		satânave
		atânave
		nadinave
		sou senkda
		hazâr
		lakh
		karod

## Ordinal Numbers.

First	pahlâ	Sixth	chanwân
Second	dujjâ, dusrà	Seventh	satwân
Third	tisrà, trijà	Eighth	atwân
Fourth	chauthâ	Ninth	nâwân
Fifth	panjwân	Tenth	daswân

## CONJUGATION OF THE AUXILIARY VERB.

*Indicative Mood. Present Tense.*

Main hàn or àn	I am	Asi hàn or àn	We are
Tùn hen or en	Thou art	Tusi ho or o	You are
O hen or en	He is	O haiṅ or aiṅ	They are

*Perfect Past Tense.*

Main haisân or sâṅ	I was	Asi haisân or àhe	We were
Tùn haisen or sâen	Thou wert	Tusi haisâo or àhe	You were
O haisî sî or àhâ	He was	O haisiṅ or siṅ	They were

*Imperfect Past Tense.*

Main hundâ sâṅ	I was being	Asi hunde sâṅ	We were being
Tùn hundâ sâen	Thou wert being	Tu-si hunde sâ,o	You were being
O hundâ sî	He was being	O hunde sâṅ	They were being

*Pluperfect Past Tense.*

Main hoyâ sâṅ	I had been	Asi hoye sâṅ	We had been
Tùn hoyâ sâen	Thou hadst been	Tusi hoye sâ,o	You had been
O hoyâ sî	He had been	O hoye sâṅ	They had been

*Future Tense.*

Main howangâ	I shall be	Asi howâṅge	We shall be
Tùn howengî	Thou shalt be	Tusi howoge	You shall be
O hevegâ	He shall be	O ho ange	They shall be

*Imperative Mood.*

Tùn ho or o	Be thou	Tusi havo or vo	Be you
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The negative imperative is formed by prefixing na.

*Subjunctive Mood.*

The relative conjunction (harf i shart of the Arabians) is expressed by je (if) and the correlative conjunction (harf i jaza) by taṅ then.

*Present Tense.*

Main howân	I may be	Asi hoviye	We may be
Tùn hoven	Thou mayst be	Tusi hovo	You may be
O hove	He may be	O howân	They may be

*Perfect Past Tense.*

Main hundân	I had been	Asi hunde	We had been
Tùn hundon or hundâ	Thou hadst been	Tusi hunde	You had been
O hundâ	He had been	O hunde	They had been

*Past Participle.* (Ism i mâhfûl) hoyâ been

*Verbal Noun.* (Ism i fâil) honewâlâ be,er

*Infinitive Mood.* (Masdar) honâ to be

CONJUGATION OF THE VERB *A'khnâ*, TO SPEAK.

(Masculine.)

*Present Tense.*

Main âkhnâ	I speak	Asi âkhnâyân	We speak
Tùn âkhuaiṅ	Thou speakest	Tusâ âkhd,e,o	You speak
O âkhdai	He speaks	O âkhdēṅ	They speak

*Perfect Past Tense.*

Main̄ àkhyà	I spoke	Asàṅ àkhyà	We spoke
Tùṅ àkhyai	Thou spoked	Tusàṅ àkhyà	You spoke
Us àkhyà	He spoke	Inà àkhyà	They spoke

*Imperfect Past Tense.*

Main̄ àkhdà sàṅ	I was speaking	Asi àkhdè sàṅ	We were speaking
Tùṅ àkhdà sàṅ	Thou wast speaking	Tusi àkhdè sà,o	You were speaking
O àkhdà sî	He was speaking	O àkhdè sin	They werespeaking

*Pluperfect Past Tense.*

Main̄ àkhyà sî	I had spoken	Asàṅ àkhyà sî	We had spoken
Tùṅ àkhyà sî	Thou hadst spoken	Tusàṅ àkhyà sî	You had spoken
Us àkhyà sî	He had spoken	Inà àkhyà sî	They had spoken

*Future Tense.*

Main̄ àkhangà	I will speak	Asi àkhangè	We will speak
Tùṅ àkhangà	Thou wilt speak	Tusi àkhogè	You will speak
O àkhegà	He will speak	O àkhangè	They will speak

*Imperative Mood.*

Tùṅ àkh or akh	Speak thou	Tusi àkho	Speak you
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*Subjunctive Mood. Present Tense.*

Main̄ àkhàṅ	I may speak	Asi àkhiye	We may speak
Tùṅ àkhen̄	Thou mayst speak	Tusi àkho	You may speak
O àkhe	He may speak	O àkhaṅ	They may speak

*Perfect Past Tense.*

Main̄ àkhdà or àkhdà	I might speak	Asi àkhdè	We might speak
Tùṅ àkhdo	Thou mightest speak	Tusi àkhdè	You might speak
O àkhdà	He might speak	O àkhdè	They might speak

CONJUGATION OF THE VERB *Kehna*, TO TELL.

## (Feminine.)

*Present Tense.*

Main̄ kehṅî àṅ	I am telling	Asi kehṅî àṅ or kehndiyàṅ	We are telling
Tùṅ kehṅî eṅ	Thou art telling	Tusi kehndiyàṅo	You are telling
O kehndî e	She is telling	O kehndiyà eṅ or kehndiyàṅ	They are telling

*Perfect Past Tense.*

Main̄ ke,ai	I told	Asàṅ keai	We told
Tùṅ keai	Thou toldst	Tusàṅ ke,ai	You told
Usne keai	She told	Unà keai	They told

*Imperfect Past Tense.*

Main̄ kehndî sàṅ	I was telling	Asi kehndiyàṅ sàṅ	We were telling
Tùṅ kehndî sàṅ	Thouwast telling	Tusi kehndiyàṅ sà,o	You were telling
O kehndî sî	She was telling	O kehndiyàṅ sîṅ	They were telling

*Pluperfect Past Tense.*

Main kehà sî	I had told	Asàn kehà sî	We had told
Tùṁ kehà sî	Thou hadst told	Tusàn kehà sî	You had told
Us kehà sî	She had told	Unà kehà sî	They had told

*Future Tense.*

Main kahangî	I will tell	Asi kahanginyàn	We will tell
Tùṁ kahengî	Thou wilt tell	Tusi kahogiyò	You will tell
O kahegî	She will tell	O kahanginyàn	They will tell

*Imperative Mood.*

Tùṁ koh	Tell thou	Tusi koho	Tell you
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*Subjunctive Mood. Present Tense.*

Main kahàn	I may tell	Asi kahyye	We may tell
Tùṁ kaheṁ	Thou mayest tell	Tusi kaho	You may tell
O kahe	She may tell	O kehan	They may tell

*Perfect Past Tense.*

Main kehândî	I might tell	Asi kehndiyàn	We might tell
Tùṁ kehândî	Thou mightest tell	Tusi kehndiyò	You might tell
O kehndî	She might tell	O kehndiyàn	They might tell

*Vocabulary of Adverbs, Past and Prepositions, Conjunctions, &c. &c., called in Sanskrit (Avyoy).*

Uppurr	} above	Attarsùn	3 days hence
Uthe		Chauth	4 days hence
Heth	} below	Panjauth	5 days hence
Wich		Uchhà	above, high
Bàhar	out	Ninwàn	below, low
Idhir	here	Todi	} up to, 'till
Udhur	there	Lag	
Is wal	on this side	Tain	
Us pàsse	on that side	Talak	
Agge	before	Par	
Pichhe	after	Har wele hames-	always, at all
Sajje	to the right	hàn	times
Khabbe	to the left	Kadon	when
Jhabbe	quickly	Jad	} when
Hauli	slowly	Jadon	
Therhrki	slowly	Tad	} then
Dàdhî	fast	Tadon	
Halkà	light	Dihàde dihàde	daily
Bhàrà	heavy	Pher	again
Màdà	bad	Agle wele	formerly
Dàdhà	good	Huna	now
Lissà	thin	Thàn	instead of
Mothà	fat	Pàr	across
Takdà	strong	Oràr	on this side
Wall	well	Uchhàn	on the top
Nawal	ill	Niwàn	at the bottom
Waddà	large	Uttàd	a little high
Chotà	small	Niwàn	a little below
Lammà	long	Azpàs	round
Chaudà	broad	Sàmhe	in front
Aj	to-day	Bas	enough
Kal	yesterday	Bhi	also
Kal	to-morrow	Aho, hàn	yes, bhala
Parsùn	day after to-mor-	Nah	no
	row	Je	if



Jiwenke	(chunānchy)	Jedà	as large as
Aiwenke	(chunin)	Edà	so large
Jadh	whenever	O,e	holla
Tadh	then	E miyàn	the same in re-
Barabbar	} like	U	spect
Wàngar		U	} oh! for a woman
Mech	like in size	Ve	
Kikar	why	U, í	} oh! (pain)
Waste	} for	Hai, hai	
La,í		Hàloe	
Wadhik, bohùn,	} much	Pàhryà	} calling for help
bahut		O, e, o, e	
Wadh, botà	} little	Nàl	} in company with
Thora		Kol	
Ghat	less	Te	} and
Ainwen	gratis	Binà	
Kulon	than	Bhàven	} or

Vocabulary of Nouns.

Din	day	Kothà	house or cottage
Ràt	night	Jhugà	hut
Hath	hand	Darakht	} tree
Mundà	} boy	Rukh	
Nikdà		Bùtā	shrub
Chokrà		Bùtī	plant
Nikkà		Ghodà	horse
Kàkà		Tàirr	a tattoo mare
Ningar	} mare	Ghodī	
Lauhdà		Mādī	
Kudī		Haran	} deer
Mundī	Miryon		
Chokrī	} girl	Mirg	} ass
Kàkī		Gaddon	
Nikkī		Gaddān	
Nikdī		Gadhā	
Lauhdī		Kothā	
Putur	} son	Khachhar	mule
Betā		Behān	a colt
Dhī	} daughter	Wacherà	foal
Kàkī		Sand	a barren female
Peo	} father	Sunānk	a fruitful female
Bàbā		Tattū	a pony
Mā	} mother	Kukud	a cock
Ammā		Kukudī	a hen
Bhā,í	} brother	Kabūtūr	a pigeon
Bhirā		Kuggī	a ring dove
Bhen	sister	Baghlā	} stork
Pāpī	water	Baghlā	
Agg	fire	Titur	partridge
Rotī	} bread	Badhitar	a kind of ditto
Gogī		Batedā	quail
Tikkī	} city, royal seat	Tiliyarr	a bird
Sheher		Gidad	jackal
Pind	} village	Lūmbud	fox
Thatā		Bagyhād	wolf
Mohdā	a few huts	Sher	tiger
Girān	a town [pital	Babbar	royal tiger
Nagarī	a large city or ca-	Chītā	leopard
Gharr	house	Shāgosh	panther

Tarkh	hyena	Mūli	radish
Bijjū	an animal that opens graves	Gājar	carrot
Kuttā	dog	Kulfā	pur-lain
Bilī	cat	Chaulāi	beet
Chuhā	rat	Lāl sàg	red beet root
Sap	snake	Bohud	frus indicus
Neval	weazel	Ambh	mango
Mor	peacock	Anār	pomegranate
Saggo	} lizard	Saudā phal	a fruit
Go		Sangtarā	ditto
Sīna	a species of ditto	Kimb	ditto
Kachū	tortoise	Chakotrā	pampelnose
Kummā	turtle	Kelā	plantain
Sū-sār	alligator	Qulab	rose
Bhulāṅ	the water hog	Lūn	salt
Ludhur	otter	Tel	oil
Uth,	} camel	Shakar	sugar
Unth		Rīb	sirup
R ch	bear	Khand	sugar, soft
Bādar	monkey	Gūd	molasses
Lā gūr	long-tailed ape	Mishrī	sugar-candy
Bakā, b.krī	} he-goat and she- goat	Patāsā	preparation of sugar
Chhelā chhelā		Mirch	pepper
Bhūdā bhed	sheep, ewe	Lakad	wood
Bhedū	ram	Ghe, o, ghī	clarified butter
Dhagī	} cow	Makhan	butter
Gāu		Anda	egg
Bald, dand, dhagā	bullock	Andde	eggs
Manj	she-buffalo	Dudh	milk
Sandā	he-buffalo	Dakūn	} curds
Sind	bull	Chakkā	
Battak	duck	Lassi	} buttermilk
Kapak	wheat	Kassā	
Chānwāl	rice	Panhāk	} a cooking pot
Cholā	pulse	Hāndī	
Cābuli chola	white ditto	Kunnū	
Masar	lentil	Tablī	} cover
Mung	phaseolus mungo	Chapuī	
Māṅha	phaseolus maxi- mus	Do, ī	wooden spoon
Rawāṅh	a particular bean	Chullā	cooking place
Juār	the common gram	Kadchī	iron spoon
	holcus soryum	Kadāi	frying pan
Makāi	Indian corn	Tavā	do. for bread
Janv	barley	Uklī	mortar
Matar	a pea	Molā	pestle
Bājrā	the common grain	Hardar	saffron
	holcus spicatus	Manjī	bedstead
Kangd	millet	Piḍī	small cot
Pyāz	} onion	Kadtad	cot of leather thongs
Gaudā		Lohā	iron
Wassal	leak	Kalāi	tin, (? tinning)
Thomb	turnip	Sikkā	lead
Gonglūn	cabbage	Tāmbā	copper
Karam	thyme	Pittul	brass
Methri	spinnage	Sonā	gold
Palak		Chāndī	silver, pure

Rupà	silver	Dhouṇṇ	nape of the neck
Jist	pewter	Kan	ear
Pàrà	} quicksilver	Pàpdī	soft part of ear
Jiwà		Kaṇṇe	lobe
Hurtāl	yellow orpiment	Suthaṇ	trowsers
Patharr	stone	Nàlà	} breeches string
Pattar	leaf	Nàdà	
Angùtā	nail	Pag	turban
Chichī ungul	little toe	Mitthā	sweet
Pabb	sole	Khattā	sour
Adī	heel	Koudā	bitter
Gitā	ance	Kasailā	pungent
Pipī	calc	Sahūnā	salt
Goḍā	knee	Bakbakā	nauseous
Chapnī	knee-cap	Phikā	insipid
Sathal	} thigh	Tattā	hot
Pat		Thandā	cold
Chutud	buttocks	Narm	} soft
Nāv	} navel	Kulā	
Dhunī		leg	Sakhat
Tang	stomach	Kharwā	rough
Pet	tripe	Kulā	smooth
Ojrī	entrails	Dhilā	liquid
Andrāṇ	lungs	Thindā	greasy
Phiphadā	hand	Uchlā	high
Hath	tongue	Niṇwā	low
Jibh	palm	Mehngā	dear
Talī	below the elbow	Sastā	cheap
Vinī	arm	Gillā	wet
Kohnī	elbow	Sukka	dry
Doulā	arm above elbow	Sukha	bhang
Mohdā	shoulder	Wāl	hair
Pith	back	Pate	locks of hair
Gal	} neck	Muchhā	mustachoes
Galā		Dādī	beard
Sangī	wind-pipe	Jūdā	top knot of hair
Hoth	lip	Mendī	ringlets
Dand	tooth	Kachh	} armpit
Alāshā dāhṇā	jaw tooth	Bagal	
Khādī	} chin	Kuth	cue of hair
Khodī			
Kalā	jawbone	Palkā	which virgins
Galh	cheek		are distinguish-
Nakh	nose		ed
Kothī	} grisel of the nose	Kimārī	virgin
Ghodī			Randī
Akh	eye	Gabrū	bridegroom
Pipilī	eyelash	Gharwālā	} husband
Annā	eyeball	Khāwand	
Chhappar	eyelid	Woutī	bride
Bharwatā	eyebrow	Gharwālī	wife
Mathā	forehead	Dārū	gunpowder
Putputī	temple	Barūd	ditto
Tālū	scalp	Ghā	grass
Kopad	crown	Dauā	grain
Ghandī	palate	Chittā	} white
		Baggā	

Lāl	red	Jhalā	mad
Kālā	black	Phānwanī	pl-asure
Nilā	blue	Kāwad	angry
Pilā	yellow	Māndā	ill
Sāwā	green	Changā	well
Machhī	fish	Piḍ	pain
Māh parshād	flesh	Kagadh	paper
Sūraj	sun	Dawād	inkstand
Chan	moon	Lekhan	pen
Pānis	palanqueen	Khūh	well
Tārā	star	Rāh	road
Ubbhurdā	} east	Pendā	journey
Chaddā		Nāo	name
Sehandā	west	Wadhyaī	fame
Parbat	north	Kāthī	saddle
Dakhan	south	Rakāb	stirrup
Wāh	wind	Dumchī	crupper
Hanerā	darkness	Tāhrū	saddle-cloth
Hanerī	dust storm	Mukhtā	head stall
Chhāṇṇ	light	Farāklī	surcingle
Dākh	grapes	Hāl	plough
Duhngā	deep	Panjālī	yoke
Kachā	raw	Suāgā pat	drag
Pakkā	cooked	Kalī	pickaxe
Singh	horn	Rambā	spade
Sumb	hoof	Dātrī	sickle
Khur	divided ditto	Pailī	field
Uṃ	wool	Pahād	hill
Rūṅ	cotton	Tibbī	hillock
Rūṅī	do.	Chhil	} bark
Bolī	language	Sakk	
Bhukh	hunger	Jad	root
Treh	thirst	Tehūṅ	branch
Jhutī	shoes	Kotdī	room
Annā	blind	Dahlān	verandah
Gungā	dumb	Ithā	brick
Dorā	deaf	Vedā	terrace
Sujākā	having sight	Tāyā	father's elder
Lūhlā	lame with both legs	Dādā	brother
Kānā	blind of one eye	Nānā	father's father
Bhengā	double sighted	Par nānā	mother's father
Langā	lame of one leg	Shakarnānā	nānā's father
Sidhā	straight	Potrā	father of latter
Dingā	crooked	Padotrā	grandson
Apāthā	upset	Bharjāī	great grandson
			sister-in-law

*Vocabulary of Verbs.*

Avṇā	to come	Pivṇā	to drink
Jāvṇā	to go	Satṇā	to throw
Leāvṇā	to bring	Devṇā	to give
Le jāvṇā	to carry away	Lenā	to take
Rakhṇā	to put	Nachṇā	to dance
Uthāvṇā	to raise	Kudāṇā	to leap
Uthṇā	to rise	Hasṇā	to laugh
Baithṇā	to sit	Ronā	to weep
Khāvṇā	to eat	Sadnā	to call



Marṇā	to beat	Khalonā	} to stand up
Wiçhārṇā	to think	Khadonā	
Tolṇā	to weigh	Gavāvnā	to lose
Mechṇā	to measure	Khulāvṇā	to loosen
Pakāvṇā	to cook	Dhakāvṇā	to cause to be pushed
Ubālṇā	to boil		to dig
Bhunṇā	to roast	Khoturnā	} to sow
Kholṇā	to open	Bijṇā	
Tapṇā	to bound	Rahṇā	to pluck
Banṇā	to bind	Patṇā	to ask
Wadhṇā	to cut	Mangṇā	} to break
Phādṇā	to break	Tuthṇā	
Doudṇā	} to run	Bhajṇā	to scratch
Drukṇā			to lick
Likhṇā	to write	Khurukṇā	to press
Paḍṇā	to read	Chatṇā	to pour
Phirṇā	to stroll	Dabṇā	to blow
Chikṇā	} to pull	Vithṇā	to play games
Kichṇā			Phūknā
Pōṇṇā	to wipe	Khedṇā	to sneak away
Cobilṇā	to scrape	Kūknā	to descend
Dignā	} to fall	Khiskanā	to make stand
Dhainā			Uturṇā
Digāvṇā	to make fall	Khalwāvṇā	to release
Dig pāvṇā	to fall	Kharchṇā	to ascend
Jamṇā	to bring forth	Chudāvṇā	to push
Gālī kadhuī	to abuse	Chaḍṇā	to sew
Karz lenā	to borrow	Dhikṇā	to grow
Hatāvṇā	to remove	Sivṇā	to slip
Turnā	to walk	Wadhṇā	to fear
Wajāvnā	to play on an instrument	Tilakṇā	to retire
		Darrṇā	to fill
Ghulṇā	to wrestle	Nasṇā	to chop
Kambṇā	to tremble	Bharnā	to care of, to mind
Akhṇā	to speak	Tukṇā	
Auwāvṇā	to make bring	Thakornā	

*A short Sikh Vocabulary.*

Muslā	a Musalmān	Chūṇṇā	to smoke
Konā singh	bald-headed	Dosā	Dost Muhammad
	s.m. disrespect	Rangā	Aurangzeb
	to Musalmāns	Pahul le, oṇā	to become a convert
Sukhā	the intoxicating		breeches
	plant bhāng	Kachā singh	coat
Suṇerā	the vessel in	Angā	} hair weavers, an
	which bhāng is	Kesā	
	bruised	Dhārī	tooth brush
Chakṇā	to eat or drink	Dātān	the Sikh scrip-
Parshād	eatable	Granth sàheb	ture (Granth)
Māhān parshād	meat		fire
Chitā bajāvṇā	to make water	Agan	to read
Kāve phirṇā	to ease one's self	Wāchnā	a matchlock
Suchetā karnā	to make ablution	Rāmjangā	a pot
Niwāj	prayer	Bātī	a spoon
Mast jad	} a mosque	Kadchī	a vessel for cook-
Thatī			Waltoī
Gadhī	a hooka		

Kāj	marriage	Lāngri	butler
Sultānā	Sultān Muham- mad <i>Khān</i>	Langar	cookroom
Pirnā	Pir Muhammad	Dalle	pieces of flesh
	<i>Khān</i>	Lās	soup
Phattā	Wazīr Fatteh	Karṇā	to cook (not pa- kāvnā)
	<i>Khān</i>	Warjṇā	to stop one's own dinner, i. e. to accept an invi- tation
Tambūrā	Timaur Shah		
Pendhyā	Pendā <i>Khān</i> (Tanāulī)		
Gadwāi	cup-bearer		

Mahārāj Ranjīt Singh has the following peculiar Vocabulary of his own. Bandbast, opening of the bowels, Dast in Persian.

Thirmilī, a check or curtain, cheekh in Panjabi.

Khismatī, a ewer, chilamchī in Persian, because chilams (pipes are not lawful in the Granth.)

Sugdā (clever) a stool, instead of Modā because this word means a fool.

Kangā Sāgar, a goglet, Aftāba in Persian.

#### Sentences.

Wār jī (properly Wā Gurūjī) kā <i>khālsā</i>	The Sikh salutation.
Tuhādā nān kī,e	What is your name ?
Tusi kiddar jānde,o	Where are you going ?
Tūn kiddar jānā eṅ	Ditto, ditto, ditto, to an inferior.
Is pinddā nān lī,e	What is the name of this village ?
Tuhānū thand lagī,e	You have caught a cold.
Oh pind kinnā dūr,e	How far is that village ?
Tuhādī umur kitnī e	What is your age ?
Tusi sādde bhirānū jānde o	Do you know my brother ?
Isdā mul kī loge	What will you take for this ?
Tuhādiyān trīnatān kitnīyān	How many wives have you ?
Tusi ghodyānū kī dende,o	What do you feed horses on ?
Tuhāde ghodyāndī kī khurāk e	What is your horses' food ?
Tusi kis wāste mere utte glusse o	Why are you angry with me ?
Tuhādā peo juvndā e	Is your father alive ?
Nāh tre vare huen jo pūrā hogaya e or (margāyā e)	No, these three years since he died.
Tusi kadīn Turkīsthānū gae,o	Have you ever been to Turkīstān ?
Din vich kitnī verī khānde,o	How many meals do you make a day ?
Kī, kī, khānde,o	What do you eat ?
Nazar āondā e jo aj mīn wasegā	It seems as if it would rain to-day.
Kī kar nazar āonde	How do you know ?
Asāde kul hek pāredī kikmat,e	I have an instrument containing quicksilver.
Ek man bī wichon kitnā hāsāl hun- dā,e	What is the produce of a maund of seed ?
Aj kal thon (nālon) bahut thand,e	To-day is much colder than yester- day.
Je tuhānū vel nehīn tā āpne gumāsh- tenū ghal denā	If you have not leisure send your agent.
Aj bazār wīch hundidā kī bhā,e	What is the exchange of a bill to- day in the bazār ?
Hundī mathī	The rate has fallen.
Hundī chaddī,e	The rate has risen.
Koī sathtān nehīn lagī	You are not hurt are you ?
Tusi odaretān nehīn	You are not uncomfortable are you ?

Tusi odarnā nehīn jedī gal mango  
sohī hāzar, e eh tuhādā apnā ghar, e  
dusrā nehīn jānā

Asi āpne kam kāj wich rudde renne-  
yān ne tān dam dam wich tuhāde  
kul ponchiye

Is hauzte tuhādā kī kharch āyā, e  
Hāzr ek rupayā lagā howegā asāde  
sābkar nū pakkī khabe, e uskolon  
puchiye das dewānge je tuhānū  
bahut lod e tān

Don't make yourself uneasy, what-  
ever you want shall be forthcom-  
ing; this is your own house and  
not a strange one.

I am busy about my own affairs or  
I would be with you every mo-  
ment.

What have you spent on this cistern?  
It might have cost me a thousand  
rupees or so, but my steward  
knows the exact sum and will tell  
you if you particularly require  
and will ask him.

### Dialogues.

Illustrative of the private character of the Ruler of Lahore.

Mahārāj jī, Kābul dā ikbār āyī e

News from Cabul has arrived your  
highness.

Hājar karo

Bring the man in.

Mahārāj jī hājar e

He is here your highness.

Fakīr horānū bulāo

Call the faqueer.

Fakīr jī hājar ho, o

Will you please to come in faqueer?  
Is the letter from Sardār Dost Mu-  
hammad, or from any one else?

Sardār Dost Mamadā, e yā kisse hor  
dā, e

It is from the Sardār your highness.  
Well read what is in it.

Mahārāj jī, Sardār Sāhabdā, e

Hachā pado kī likhyā e

Apdī umur darāz hove vīh bhār  
dālide do ghode ek talwār hazūr  
mu allāde waste hāzar en hazūr  
kābul farmānū

May your age be great: twenty loads  
of fruit, two horses and a sword,  
are here for your supreme high-  
ness; will your highness deign to  
accept them?

Nikkā Mishar hāzar hove

Here, Nikkā Mishar.

Mahārāj jī ershād

Your highness, what orders?

Mishar jī, tusi Belirām horānū kol  
jāo ek hāthī hauda chāndī dā ek  
bandūk Sindhī, Gujrāthī talwār  
das jode dushālyānde rang birangī  
hache mahīn howan Dost Mamad  
wāste bhej do fakīr jī tusi bī likho  
tedā sādā rāh hek chāhī dā agge  
isthon hoi bandobast pakkā ban  
jiswīch tūn saukhā rahe, nelīn  
tān Sarkār Dasserā karke chadan  
wālī, e na kahīn jo mainū khabr  
nehīn kīti ne

Mishar, do you go to Belirām and  
send for Dost Muhammad an ele-  
phant with a silver houdā, a Sin-  
dhian matchlock, a Guzeratī sword,  
ten pairs of shawls; let them be  
fine and of different colors: and,  
faqueer, do you write and say his  
and my road is one, and that he  
must make some good arrange-  
ment, by which he may live com-  
fortable; or else the Sarkār in-  
tends to march on him after the  
Dusserā; and tell him not to say  
he was not forewarned.

Jo Hazūrne ershād farmāen likhe  
gai en

What your highness ordered, is writ-  
ten.

Wakīl nāl tor deo

Send it by the Wakīl.

Rājā sāheb horānū bulāo

Call the Rajah? (Dhyan Singh).

Mahārāj jī, hājar ān

I am here your highness.

Rājā jī, panj ardalī āpne bhej deo ate  
jā ba jā likh bhejo jo ek sāheb  
Attock wāle rāhon awnden sau sau  
rupayā majal ba majal, ātā wīh

Rājā, send five of your own orderlies  
and write to every place that a  
gentleman is coming by the At-  
tock road; give him one hundred

- man, do man chànw1, man ghí, o panjâh kukud, das ghade dudhde hor dahîñ kesâñ pâwanù, panj son ànddâ manjîân, lakhriyân, bhânde mittîde hor jo lod howe ne sab khâtar karnî chaukî paihrâ majal ba majal dà rakhnâ jimmâ tuhâ-dâ e
- Mahârâj jî, sat bachan  
Mishar jî, Fattû Bhayyenû ghal de, o Jamadâr sâb horânû bula lyâwe  
Jamadâr jî, jis tarah râje sâbnu er-shâd hoyâ, e tusi bî âpnî muluk wich likh bhejo jo sâheb kistî gale khafa na howan; manjil bamanjil dî rasîd sâbandî hâjar hove  
Miyân Ilai Baksh Kumîdân ta Myân Sultân Mahmûd, te Mîrjâ Mandar Aly, nyâhrân nyâhrân kârtûs jinsî tophânde ta ikkî ikkî ghdnâlande peher din rende jo sâheb dâkhal howanje hukm, e
- Mishar, Sukhrâjnû hukm de ghalo do kampaniyân Jahangîr de makbare lainç rehan ate pâ rikâb sâbande hâjar rehan  
Jedî Sing, ânwâlî Paltan e tansâlî de bâr lainç rehe jis wele sâheb dâkhal howan addall wich âve
- Mishar jî, Kutbenû hukm deo jo bîviyânû bulâ leâve panjâh panjâh rupeyâ toshekhâne wichon le de, o eh hukm de de, o jo bañ tañ ke âwan  
Mishar jî, Khair Aly Khân Gubâr-chynû panch sau rupeyâ lekhwâ deo atey eh hukm deo jo ghari râtthon agge agge dip malâ saman wich hâjar hove  
Sâtâr Bâghwân hâjar hove  
Mahârâj jî hukm  
Kal Shâlâ bâgh wich pehr diuthon agge agge maifal sâbân waste hâzar hove
- Mishar jî, Mishar Belirâmnû âkho, hek kauthâ mot yândâ jodî kady-ândî hiriyândî jadâv dushâlâ bhârâ hek thân kinkhâbdâ panch sau rupeyâ sabandâ. Khismatqârân waste hek hek khes uchâ hor jede sâbande âdmî onhâ waste wade wele kul shâlâ bâgh wich hâzar howan
- rupees at every stage, flour twenty maunds, two maunds of rice, a maund of ghee, fifty fowls, ten pots of milk and curds to wash his hair, five hundred eggs, cots, firewood, earthen pots, and whatever he may want; let him have a guard at every stage. This is your trust.  
Truly spoken your highness.  
Mishar, send Fattû Bhayyâ to call Jemadar Kushâl Singh.  
Jemadar, do you also as I have ordered the rajah and write to your district that the gentleman may not be uncomfortable, and get also his receipts at each stage.  
Tell Miyân Ilai Baksh Kumedân, Myân Sultan Mahmûd, and Mirzâ Mandar Aly (to fire) eleven rounds from the garrison guns, and twenty-one from the field pieces a pahar before sunset when the gentleman arrives.  
Mishar, send to Sukhrâj and tell him to keep two companies in readiness at Jehangîr's tomb as the gentleman's escort.  
Let the Singh regiment be in readiness outside the Tanksâlî gate to accompany the gentleman as an escort.  
Mishar, tell Kutba to call the ladies (dancers), give them fifty rupees each out of the treasury, and order them to come dressed out.  
Mishar, let Khair Aly Khân Gubâr-chy receive five hundred rupees, and tell him to have lamps ready in the Saman bastion a ghari before night.  
Let Sâtâr gardener be called.  
What order your highness?  
To-morrow before nine o'clock, let an entertainment be prepared for the gentleman in the Shâlâ garden  
Mishar, tell Mishar Belirâm to have to-morrow morning ready at the Shâlâ garden, a pearl necklace, a pair of gold bracelets set with diamonds, an expensive pair of shawls, a piece of khinkâb, five hundred rupees for the gentleman's servants, and a valuable khes each for his other men.



Nikā Diwān jī, Munshī Sarabdhyaḷ  
hājār karo

Parwānā lekho Raje Suchet Singh  
harānū, hazār swār do hazār pyā-  
dā Peshāwaron kūch karke Bannū-  
dā bandbast karan, hek Panwāna  
Futteh Singh Mān horānū lekho  
Rājā Sābdī Kamān manni tasān  
hor inhānde hukm wichon adūl  
nehīn karnā

Ersḥād likho Diwān Dannūnū, Gu-  
zerāt dā muluk Sarkār dendi, e  
Kabūl kar lai rupeyā panj hazār  
nazarānā sarkār dā leāve jis wele  
lyāve us wele khilat pehan, jā, e

Mahārāj jī, Diwān hori kabūl nehīn  
karde

Aiweṅ bhadū, ā e nazarānā wāste  
kabūl nehīn kardā do hazār chad  
deo āpe man legā

Mahārāj jī, Diwān horāne maṅ liyā e  
Ditthā Jamadār jī, bhadweda tamā-  
shā do hazār rupeyā chadyā tān  
kūnkar man liyās

The Mahārājā ill with a

(A *Farash*). Mahārāj jī, hek wadā  
Sayad e medī tang dukhī sī hath  
lāvnde in khair ho gai, i

(The *Mahārāj*). Mishar jī, oh Say-  
adnū leā Ruldū Farāsh thon jāgā  
puchh lenī hāthī kaswā le, o wich  
chadākar leāvnā adab nāl

The Sayad arrives.

(*Sayad*). Bhā, i tenū sukh hove  
pādshāi peyā kar gajdā raho

(*Mahārājā*). Mishar jī, panch pot-  
lyān sau sau diyān leāo

(To the *Sayad*). Mahārāj jī, kal bī  
darshan devna

(Another *Farash*). Mahārāj jī, hek  
sādh āyā Gurū Nānak sābdī juthī  
hai on hākul

(The *Mahārājā*). Uswaktī rakhī  
huis hājār karo onhā Sādhānū  
Mishar jī, asādā khāsā be jāo udde-  
wich onā sābānū chadākar le ao

The Sādh arrives, unfolds the shoe from a hundred wrappers. The

Mahārājā salutes it and applies it to his eyes, head and breast.

(The *Mahārājā*). Mishar jī, hazār  
rupeyā dā pind dharmarth Wazir-  
abād de tālake wichon likhwā de, o

Nikā Diwān, call Munshī Sarab-  
dhyaḷ.

Write an order to Rājā Suchet  
Singh with one thousand cavalry  
and two thousand infantry to  
march from Pe-hāwar and settle  
Bannū, and write an order also to  
Futteh Singh Mān to put himself  
under the Rājā's orders and not  
to disobey any of his commands.

Write an order to Diwān Dannū  
that the Sarkār has given him the  
country of Guzerāt, order him to  
accept it, and to give five thou-  
sand rupees nazarānā for it; at  
the time of presenting which he  
will receive a khilat.

Your highness, the Diwān refuses to  
accept it.

Just like the rascal, he does not  
accept it on account of the naza-  
rānā; take off two thousand and  
he will obey.

Your highness, the Diwān has agreed.  
Do you see Jamadār, the play of the  
rascal? two thousand rupees have  
been remitted, why has he accept-  
ed it now?

He is in pain in his knee.

Your highness, there is a great Sayad  
who cured a bad leg of mine by  
the touch of his hand.

Mishar, bring that Sayad; ask  
Ruldū Farāsh where he lives, get  
ready an elephant and bring him  
on it with respect.

Brother, may you be well and carry  
on your government; may you  
continue to bluster in the world.

Mishar, bring five bags of a hundred  
rupees each.

Your highness will, I hope, give me  
a sight of yourself to-morrow.

Your highness, there is a holy man  
who has one of Gurū Nānak's  
shoes.

What, has he preserved it since that  
time; bring here that Sādh and  
take my own khāsā, Mishar, for  
him to come in.

Mishar jī, order a perpetual grant  
to be written of a thousand-rupee  
village in the province of Wazir-

- ateu juthi sàbànù tosha<sup>kh</sup>hàne wìch rakhwà de, o  
 (Another Servant). Mahàràj ji, hek wadà pandit Kashi on àyà wadà padyà huà ounàpàs hek ling e Mâdewjîdâ o farmaunden pàven jehâ dukh dard Sarkârnu hove làvude nâle sukh hojâve. Tad jâno jo ling sachâ, e  
 (The Mahàràjà). Mishar ji, hàthi haswà lo chândide haudewâlâ pandit onârù wìch bahàke sitabe hâjar karo  
 (The Servant). Mahàràj ji, pandit hori wadà sukht mizâj haiñ àwaj ki mehij àwaj  
 (The Mahàràjà.) Jis tara jâno unhànù leào hek panch sau rupeyâ bi le jâo toshekhàne wìchoñ  
 (Servant). Mabàràj ji, sat bâchan  
 The pandit arrives, takes out the stone, the Mahàràjà rises and rubs it over his body.  
 (Mahàràj). Mishar ji, hek hazâr rupeyâ hor leàkar mathâ teko pandit horànù das rupeyâ roz lawâ deo  
 (Pandit). Hamànù kuch nehij bakâr Mahàdevji kâ hukin hai jab ek Râjâ hachhâ hovegâ to yahâñ se uthanâ isse hukin muâfik haiñ kashî se ture haiñ  
 Tusi tin châr roz darbâr maukûf karo  
 After some days, the Mahàràj hears that the holy pandit has fallen in love with a dancing girl, and is accordingly an imposter ; his only remark is, Sâdh log en unko eh bêt ban àvti e  
 These are holy men, they can do these things if they like.

*Specimen of Punjabi verse.*

- Simij badan yarafshân chehrâ lab surkhî misl anâre phul hazâre je ûn galzâre  
 Silver body, bespangled (freckled) face, red lips like the pomegranate, or poppy, or rather like a bed of flowers.  
 Aten mirg akhijti mirg hairâni vekh khûni main tumbhâre mârân hayâñv sîhâre  
 And lascivious eyes shaming the deers; behold those blood-shot orbs, murderous stealers of the heart.  
 Mâr binâr hazâr pae teri zulf kundul wal mâre wal wal sâde mo, e wîchâre  
 Thousands have fallen sick and died; thy locks are ringlets in which you catch and burn us, and we die hopeless.  
 Par bhuj bhuj de, añ Kalandar âshik mârân mâre karan kakâre baith kinâre  
 But Kalandar, as he burns with love, sings, sighing, and bewailing in retirement.

2nd.

- Châ'e nir akhijti behadd jadh yâr vidâ kar chue  
 Tears without measure started from mine eyes, when my lover started at our separation.

- Jhale* log nasihat dende koun sâng  
wicho dedî *jhale*
- Bha'e* akl jehe chhiad jânde jithe  
ishk marendâ *bhale*
- Palle* akl na rahî Kalandar jân ishk  
âve ith *palle*.
- Chasm bandûkh ten surmâ ranjak  
tode zulf pakhâ,e
- Goli khâl disse mukh uppar jân oh  
shest karâ,e
- Oh mâre dilnû mùl na kusse jân oh  
kas chalâe
- Par Kalandar matlab tayyen pàe  
jahân àpnâ àp kohâ,e
- Dukhândî main pûnchî paî mere  
pair sughlân nâl taroðe
- Abî nâl parotyân hanjûn vekh  
ishkede zore
- Hâr singâr kitâ sâb gham dà jadh  
main thon yâr wichode kûk Ka-  
landar rab dâdhe agge mat pawar  
hotânâ mode
- Jhalke* nakî tab ishkdâ main kâhil  
kîtî *jalke*.
- Chalke* bir huñ de mùñh âi huñ  
jâwân kith wal *chalke*
- Ralke* dukhân sùlân kuthî sukh gâe  
asâthon *ralke*
- Kalke* jamme haran majâkhan pài  
jân Kalandar *kalke*
- Bearish* people reprehend me, but  
who can bear the spear of absence ?
- Standard* wits are lost where love  
plants his *standard*.
- Kalandar possesses no wisdom when  
love possesses him.
- Eye for gun, antimony for priming  
and ringlets for a match which is  
lighted.
- That mole appearing on thy cheek  
is a bullet when you present it to  
the mark.
- She is aiming at my heart but can-  
not strike it though she loads  
and fires.
- But know, Kalandar, you will then  
gain your ends when you strike  
yourself.
- I have arrived at the summit of  
pain; my feet have anklets of  
thorns.
- By sighs my tears have been forced  
out, behold the force of love !
- I decked myself in mourning weeds  
when my love parted from me!  
entreat Kalandar before all-pow-  
erful God that your "hot\*" may  
return.
- The fire of love does not kindle, I  
am kindled after long patience.
- I threw myself into the fire, now  
how shall I get through.
- Thorns and grief have left me pro-  
strate, and pleasure has quite left  
me.
- The child of yesterday is roasting  
me. The soul of Kalandar is  
roasting.

## A VOCABULARY OF THE BARAKY LANGUAGE.

## Introduction.

The Barakîs are included in the general term of Parsîwân, or Tâjak†; they are original inhabitants of Yemen whence they were brought by SULTÂN MAHMU'D of Ghaznî; they accompanied him in his invasion of India, and were pre-eminently instrumental in the abstraction of the gates of the temple of Somnath. There are two divisions of the tribe. The Barakîs of Râjân in the province of LOHGAD, who speak

\* Proper name.

† The popular derivation of the word Tâjak is that the ancestors of that tribe were the keepers of the Tâj (crown) of the Arabian prophet, Tâj besides meaning a kingly crown is applied to the distinguishing cap of a Muhammadan fakîr (hermit).

Persian, and the Barakís of *Barak*, a city near the former, who speak the language called Barakí; SULTÁN MAHMÚ'D, pleased with their services in India, was determined to recompense them by giving them in perpetual grant any part of the country they chose; they fixed upon the district of *Kàndguram* in the country of the *Wazirís* where they settled. There are 2000 families of the Rājān Barakís under RASÚ'L KHÁN who receives 2000 rupees a year from DOST MUHAMMAD KHÁN. The contingents of both these chiefs, amount to 50 horsemen who are enrolled in the *Ghulám Khána* division of the *Cabúl* army. There are also 2000 families of Barakis at *Kàndguram* under SHÁH MALAK who are independent. The Barakis of this place and of *Barak* alone speak the Barakí language.

We receive a warning from the study of this Vocabulary, not to be hasty in referring the origin of a people merely from the construction of their language; for it is well known that the one now instanced was invented by MÍR YU'ZU'F who led the first Barakís from *Yemen* into Afghanistan: his design was to conceal and separate his few followers from the mass of Afghans (called by them *Kásh*) who would no doubt at first look upon the Barakís with jealousy as intruders. The muleteers of *Cabúl*, being led by their profession to traverse wild countries and unsafe roads, have also invented a vocabulary of passwords.

## Vocabulary\*.

Rosh, day	Kaftar, pigeon	March, pepper
Gha, night	Kouk, Greek partridge	Rup, clarified butter
Kalānak, boy	Oogh, camel	Maskā, butter
Dadai, father	Khirs, bear	Wolkh, egg
Zarigag, girl	Shādi, monkey	Pikakh, milk
Māw, mother	Bakri, goat	Ghip, curds
Khwār, sister	Nargoi, bull	Topi, butter-milk
Marzā, brother	Mādgoi, cow	Khat, bedstead
Wokh, water	Ganum, wheat	Lyāf, coverlid
Aron, fire	Rizza, rice	A'hiñ, iron
Tikhan, bread	Pyāz, onion	Kalāi, tin
Kshār, city	Tambākū, tobacco	Surb, lead
Grām, village	Shalghau, turnip	Mis, copper
Ner, house	Karam, cabbage	Brinj, brass
Darakht, tree	Turab, radish	Tillā, gold
Būtā, shrub	Kājar, carrot	Nukhra, silver
Yāsp, horse	Anār, pomegranate	Gup, stone
Gon, wood	Gulāb, rose	Balk, leaf
Yāsp, mare	Nimek, salt	Pusht, back
A, ù, d'er	Tel, oil	Sinā, breast
Khar, ass	Shakar, sugar	Nas, stomach
Khàtir, mule	Khand, refined sugar	Lab, lip
Kurra, foal	Guđ, molasses	Gishy, tooth
Kirji, fowl	Nabāt, sugar-candy	Makh, cheek

\* *sh* represents च, in distinction from *sh* which stands for श.



Neni, nose	Gaka, meat	Babà, grandfather
Tsimi, eye	Toavi, sun	Nawasai, grandson
Sar, head	Marwokh, moon	Khashuà, sister-in-law
Goi, ear	Stùra, star	Pabega, above
Partùk, trousers	Mashrik, east	Podzema, below
Khwàsh, sweet	Maghrib, west	Wàvera, in
Turush, sour	Shammàl, north	Paneght, out
Tegh, bitter	Junùb, south	Indà, here
Shor, salt	Bàd, wind	Yuwal, there
Tokha, hot	Parogh, light	Makh, before
Tsàka, cold	Tàrikh, darkness	Papets, after
Narm, soft	Angùr, grapes	Razai, quick
Kilakhà, hard	Pukuk, ripe	Karàr, slow
Pabega, high	Nakpukuk, raw	Shubuk, light
Zariya, low	Shàkh, horn	Wazmin, heavy
Kemat, dear	Sumb, hoof	Khràb, bad
Arzàn, cheap	Palla, divided hoof	Shirra, good
D iri, hair	Kaush, shoes	Narrai, thin
Wadai, wool	Kor, blind	Ghota, fat
Pambà, cotton	Gung, dumb	Sturra, large
Wrosht, bread	Karr, deaf	Zari, little
Brùt, mustachoes	Ràst, straight	Shon, to-day
Màli, husband	Kaj, crooked	Sàr, to-morrow
Nàk, wife	Stud, tired	Parin, yesterday
Dàrù, gunpowder	Dimy, pain	Kàn, when
Gwash, grass	Kàghaz, paper	Peri, now
Speg, barley	Mushwani, inkstand	Bas, enough
Ispeuq, white	Kalam, pen	Sher, yes
Sùgha, red	Chhà, well	Na, no
Gharàsa, black	Ràh, road	Key, why
Nil, blue	Nàm, name	Zut, much
Zed, yellow	Zin, saddle	Dùkh, little
Shin, green	Giri, mountain	Tar, and
Màhi, fish	Khisht, brick	

*Numbers, Cardinal and Ordinal.*

1	she	11	shandas	30	shist
2	do	12	duàs	40	tsasht
3	ghe	13	shes	50	panzast
4	tsàr	14	tsares	60	khoshty
5	penz	15	panzes	70	hawai
6	ksha	16	shales	80	hashtai
7	wo	17	haves	90	nuvi
8	ànsht	18	ashtes	100	sad
9	noh	19	nes	1000	hazàr
10	das	20	jist		
Auwal, first	Panjam, fifth	Nauwam, ninth			
Duyam, second	Shasham, sixth	Dasum, tenth			
Seyam, third	Haftam, seventh				
Chàram, fourth	Hashtum, eighth				

*Verbs.*

Razai, come	Gon, place	Khuron, eat
Tso, go	U'ra, take up	Shera, give
Rawarra, bring	Neh, sit	Nassa, take
Aglona, take away	Hust, rise	Dzana, beat

## Sentences.

Az sipài yum	I am a soldier.
Tù gudaptsò	Where are you going?
Drekhy oghok	He spoke false.
Tostar màkh marza ye	You are my brother.
Azr tù dagad pit-sen	We will go together.
Tar tuna rupe dà à	Have you a rupee with you?
Tar tù muwàjib tsùna	What is your pay?
Nimàz digar shuk	It is the time of afternoon prayers.
Ta tsun umuron	What is your age?
Tsun kalàn daron	How many children have you?
Bàràu rasàk	The rain has come.
Tar bokshâr tsum petsa	How far is your town?
Tsun bùmà daron	How much ground have you?
Yàspakî tsù shai	What do you give your horse?
Pa tsùna shai ka	What is his price?
Tafor dadai guda	Where is your father?
She chàu busak ka muluk	It is a year since he died.
Yàspdi tò sarrang argho shákai	How did you fall from the horse?
Pera tsa kun	What shall I do now.
Ta shujâl Mulki jangine tarmàkh marzà zakhmî shuk	My brother was wounded in the battle of Shujâwal Mulk.
Kurra kâriner bhûsh tsarà na kun	Why don't you take care (what you do) in this affair?
Râhiner kuman ghâl luchh dà kum	A robber stripped me on the road.
Tà kâsh khalk zud khuranakai	The Afghan is a starving nation.
Kurra grâminer tsun kharwâr ga- num à ida	What quantity of wheat is produced in that village?
Tar màkhanas bademî	I have a pain in my stomach.
Te Herât râhiner baladon	Do you know the road to Herat?
Mâka amarokh ka Kânirân zud zâ- lim a	I hear that Kamran is a great tyrant.
Tsar penz sadaikî she yâspashok	He gave four or five men for a sin- gle horse.
Kurra hauzjar tar tos tsun kharch shuka	What expense have you incurred on that tank?
Indadi batsen saudà aglon	What merchandise do you take from here?
Tarra thàn kemat ba tsùn sa	What may be the price of this piece?
Tarra thàn kemat tar màkha nazari- ner padas tumân	The price of this piece in my opi- nion is 10 tumans.
Kurra mulkaner khimkâb kewun grân a	Why is khimkab so dear in this country?
Tar tosi Giriner hinj paida sa	Is asafetida produced in your mountains?
Hà shai ha patsa kâr raza	What is the use of this thing?
Shou Mullâ hera she jâe tol shka	The Mullas have all assembled in one place to-day.
Zar tos zabânaner badalâ dàhà ki nag-dahâ	Are verses written in your language or not?
Nâh kok ka ba badalâ ghok pa Pârsî baghok	No; any one who rehearses verses, rehearses them in Persian.
Ta kâsh i menziner tsey zai sham- shiri a	What tribe of Kâsh (Afghans) are the best swordsmen?
I' Kâshiner Popalzai sher shams- hiri a	Among these Afghans the Popal- zais are the best swordsmen.

Sher maltagha pa tamam Candahar	This is a good gun such as is not procurable in all Candahar.
ki sher maltagnagda	
Tsun rosh bad kafilâ raza	In how many days will the caravan arrive?
Tarmakh utarak ta charsukh karawansarainer shuk me bayad she war kanakh tamaner razai	I have put up in the caravansera of the charsukh (four bazars); you must come and see me some day.

## A VOCABULARY OF THE PASHAI LANGUAGE.

## Introduction.

The language is spoken by the people called Pashais who inhabit the districts of *Mandâl*, *Chitelâ*, *Parenâ*, *Kundî*, *Seva* and *Kûlmân*.

## Vocabulary.

Dawâs, day	Tâtî, father	Lâm, fort
Vyâl, night	Aî, mother	Goshin, house
A'st, hand	Lâyâ, brother	Kađî, tree
Bâlâkûl, boy	Sâyâ, sister	Ghođâ, horse
Lavni, girl	Wark, water	Ghođî, mare
Pânjai, man	Angâr, fire	Bai,î, good
Zaif, woman	Aû, bread	Batar, bad
1 I'	6 she	11 jâe
2 do	7 sat	12 duâe
3 te	8 ashṭ	13 tloe
4 char	9 no	14 chadde
5 panj	10 de	15 panjo
		16 shod
		17 sattû
		18 ashṭû
		19 naû
		20 vist
Gul, river	Pâ, foot	Sina, breast
So,atâ, he-goat	Nâwad, back	Chûchadik, paps
Barâtik, ewe	Kûch, belly	Kachi, armpit
Lâwgâ, pain	Gorechâ, embrace	Dûr, face
Dâr, wood	Sir, head	Dudâ, far
Darû, powder	Khwâgam, near	Sâmek, black
Phâjadik, she-goat	Shlek, white	Pelâ, yellow
Baratâ, ram	Sûnek, red	Alinâ, green
Gal, abuse	Kachâ, blue	Châl, hair
Wâgan, wind	Khât, bedstead	Chontâ, small
Parontik, bullet	Nûni, butter	Bâkutâ, fat
Mo, wine	Ave, flour	Chilâ, cloth
Chaṇ, vinegar	Golâng, drove of bullocks	Sutân, trousers
Gom, wheat	Adâ, bull	Shunim, dog
Lon, salt	Zaib, wife	U'ndarik, cat
Gâ, cow	Pulṭem, son	Pe, flesh
Ghâs, grass	Selṭ, knife	Kharti, female ass
Panj, husband	Sonezarra, gold	Dashnâ, right
Wayâ, daughter	Wâđ, stoue	Surâldash, sunrise
Chummâr, iron	Nâst, nose	Taj, star
Shlekzarrâ, silver	Dûr, lip	Sang, earth
Anch, eye	Jib, tongue	Wâgh, rain
Khâd, ear	Brût, mustachoes	Sidal, ice
Dân, tooth	Kalâvi, cheek,	Rast, true
Dâđi, beard	Ling, leg	Bo, much
Chagam, chin	Jeshṭa, ruler	Silâ, mud
Mandâ, neck	Ang, arm	Abali, cloud
Makađik, monkey		Khurra, hoof

Lüntà, bow	Po, dust	Minai, come
Pachh, cotton	Bhojil, earthquake	Nepà, sit
Yùl, wool	Kàn, arrow	A'yà, eat
Sai, thing	Khàb, scabbard	Amlàjà, run
Tish, bitter	Sùchak, needle	Virambù, walnut
Sadàl, cold	Kumar, deep	Baho, quince
Gand, large	Lasarrà sweet	Amirik, pomegranate
Làgar, thin	Garm, hot	Akhud, below
Perànà, coat	Pinjà, flower	Pachadà, after
Kimanik, cloak	Dashik, grapes	Khàm, raw
Shuwatik, bitch	Ashadi, apricot	Tàdà, deer
Machh, fish	Manai, apple	Saro, mule
Khartà, ass	Obà, upon	Avtà, hunger
Lawich, jackal	Ebat, now	Koshadà, shoes
Chappà, left	Pachaleva, cooked	Bollà, deaf
Nirgirch, sunset	Shiug, horn	Khotà, lame
Màe, moon	Ledhi, female deer (roe)	Chàyà, well
Tàl, heavens	Kadagà, language	Witai, go
I'm, snow	Tenà, thirst	Ura, stand
Asal, hail	Andà, blind	Pe, drink
Làd, false	Gongà, dumb	
Kam, little	Bedà, mad	
Lau lau jhàlà	Go slowly.	
Tenà nàmi kussî	What is your name?	
Kinà pàgi	Where are you going?	
Tù chùde ai	Where is your residence?	
Sabak mare	Learn your lesson?	
A'ù pachale	Cook bread.	
Wary achà	Bring water.	
Likhan kegà	Write.	
Emà sardàr kyàs	Who is your ruler?	

*Note.* The above vocabularies seem to have been all thrown out of arrangement in the copying, but we have not time to attempt their rearrangement.—Ed.

VII.—*Note on a species of Arctonix from Arracan. By Dr. G. EVANS, Curator As. Soc. Museum.*

The singular and rare little animal presented this evening by Captain PATERSON of H. C. brig *Krishna*, I have reason to believe is the *Bali Souar* or sand hog of the Hindus, the type of a new genus of Mammalia to which M. F. CUVIER has assigned the name of *Arctonix*. The description given of *A. Collaris* by M. M. GEOFFROY, SAINT HILAIRE and F. CUVIER, *Livraison 51ème Histoire Naturelle des Mammifères* will most probably apply to this our living specimen. It is as follows. "In habit this animal may be compared to a bear furnished with the snout, eyes and tail of a hog. Of its dentary system nothing is known, except that it possesses six small incisors of equal length, and its canine teeth are long, and that these are immediately succeeded by flat molar teeth which appear to be larger as they are more advanced in the mouth. Its movement is plantigrade, and its



five toes, united by a narrow membrane throughout their whole extent, are armed with powerful claws an inch in length.

“The hairs are rough, thickly set, and long upon the body, while those of the head are short and depressed. The snout which is flesh-colored, has only a few bristles on its sides; and the belly is almost naked. The ears are short, covered with short hairs, and bordered with white. The hair, which is yellowish white with its apex black, gives to the fur a slightly blackish cast, which varies in an undulated manner when the animal moves. The throat is yellow and the sides of the head are marked with two black bands, which unite towards the snout. The lower band which is very narrow, borders the upper lip; the other which is much broader covers the eye, embraces the ear, descends on the sides of the neck, and unites itself at the bottom of the shoulder with the black that covers entirely the anterior members: hence the part in front bounded by these black bands although nearly resembling in color the remainder of the body, seems to form a distinct portion of the fur. The hinder members are black like the anterior ones, and the hair which covers them is very rough. The yellowish white predominates towards the posterior part of the back, and the tail is furnished with large rough scattered bristles.”

This description was founded entirely on the notes of the late M. DUVAUCEL, who sent from India the drawing employed by M. F. CUVIER. Mention is made that no specimen had then reached France, but that there was one in the museum of the East India Company, and that another, apparently a distinct species, is in the collection of the Linnean Society:—it continues:

‘From the number and form of the toes and the disposition of the teeth the genus *Arctonix* evidently belongs to the carnivora, to the extreme of which and in close connection with the bears, it is referred by its plantigrade motion, its strong and curved claws, and its little inclination for flesh. Like the bears moreover, when much irritated it supports itself on its hind feet, and exhibits in its arms and claws weapons equally to be dreaded with its teeth; in its flat and tubercular molar tooth, its preference for vegetables and fruits, and its snout apparently destined for digging, it deviates considerably from the bears, and may therefore be perhaps regarded as the extreme of the carnivora, forming the connecting link in the series of affinities between these and the omnivorous pachydermata; which M. F. CUVIER remarks are separated from the elephants and horses, by such numerous and important characters as almost to tempt us to consider them as forming a distinct order, more closely allied to the carnivora than they are generally assumed to be by systematic writers.

Should the above detail of specific characters not exactly accord with those of the specimen now exhibited, it may be owing to its being a young animal in which the adult characters have not yet become sufficiently developed.

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On looking over a file of unpublished papers transferred to the Physical Committee on its first formation I have found a manuscript description dated February 1821, of two animals in the ménagerie at *Barrackpoor*, by the late M. DUVAUCEL, the first of which is evidently the animal above described by Dr. EVANS. Mr. KITTOE has also discovered a drawing of the same animal in one of our portfolios, whence I have had the accompanying lithograph executed. It is called *Ursus* by DUVAUCEL.—J. P.

*Notice, sur deux animaux du genre Ursus (LIN.) vivans à la ménagerie de Barrackpoor, 1821.*

La ménagerie de *Barrackpoor* s'est enrichie nouvellement de deux mammifères qui me paraissent n'avoir par encore été décrits, et qui sont d'autant plus intéressans que l'un présente dans la disposition de ses dents une anomalie caractéristique, et l'autre, un caractère important qu'on n'a reconnue jusqu'ici que dans des animaux originaires d'Amérique.

Le plus grand des deux porte à chaque mâchoire deux longues canines et six incisives. Les incisives supérieures sont une fois aussi longues que les inférieures et, parmi celles-ci, les deux moyennes se trouvent notablement plus avancées que les autres.

Les môlaires, au nombre de cinq en haut et six en bas, paraissent avoir une forme et une disposition semblables à celles de l'*Ursus gulo*, (LIN).

Sa hauteur est d'environ 19 pouces : il a le port des ours, avec le museau, les yeux, et la queue, des cochons. Ses oreilles sont courtes et toutes velues ; ses pieds indiquent une marche plantigrade et ses cinq doigts, unis dans toute leur longueur, sont armés d'ongles vigoureux, surtout aux pieds de devant où ils ont plus d'un pouce de longueur.

Le poil du corps, rude, long et très fourri augmente considérablement son volume. Celui de la tête est court et serré. Le museau, couleur de chair, est seulement garni de quelques soies sur les cotés, et le ventre est presque nû.

Ce poil, d'un blanc jaunâtre, avec le bout noir, donne au pelage entier un reflet noirâtre qui varie quand l'animal se meut. La gorge est jaune ; et, sur les cotés de la tête, sont deux bandes noires qui





URSUS



s'unissent vers le museau. L'inférieure très étroite borde la lèvre supérieure; l'autre beaucoup plus large couvre l'œil et va se perdre derrière l'oreille largement bordée de blanc.

Le poil qui couvre les membres est d'un noir pur et d'une nature plus rude que celui des autres parties; le blanc domine vers la partie postérieure du dos; et la queue, longue d'environ 9 pouces, est garnie de longues soies blanches semblables à celles des cochons ordinaires.

La conformation extérieure de cet animal ne laisse aucun doute sur le genre auquel il appartient; mais ses dents auraient besoin d'être soumises à un examen plus sévère que le mien pour fixer sa véritable place dans les subdivisions rigoureuses établies par l'anatomie. (STORR. *Prodromus methodi Mammalium*, 1780).

L'espèce avec la quelle il a le plus de ressemblance extérieure est le *glouton du nord*, *Rossomak* des Russes ou *ursus gulo* de LINNÆUS; et, si je ne me suis point trompé dans l'inspection de ses mâchoires, on doit d'autant mieux réunir ces deux animaux, que celui de *Barrackpoor* porte aussi sous la queue, comme l'*ursus gulo*, une sorte de poche formée par un large pli de la peau interfémorale.

Les mœurs de cet ursus paraissent ne différer en rien de celles de la plupart des autres du même genre: il passe une partie du jour dans une somnolence profonde et préfère l'obscurité à la lumière. Sa démarche est lourde, lente et pénible; mais il se dresse avec facilité sur ses pieds de derrière, se sert avec adresse de ceux de devant, et trouve dans ses bras et ses ongles des armes non moins dangeuses que ses dents.

Ses dents peu tranchantes nécessitent un régime frugivore, et en effet il préfère les végétaux à la chair.

Quoique farouche et méchant, l'individu femelle vivant à *Barrackpoor* fait croire, par son analogie avec l'ours ordinaire, que son espèce est susceptible d'éducation et peut-être serait-elle depuis longtems au nombre des animaux domestiques, si sa grande ressemblance avec le cochon, ne la faisait considérer ici comme une espèce immonde?

La longueur et la mobilité de son museau indiquent l'habitude de fouir et ses ongles vigoureux lui servent sans doute à creuser la terre. Cette hypothèse est d'autant mieux fondée que l'animal, dans les contrées où il vit, est connu des natifs sous le nom de *cochon de sable* (bali-souar).

VIII.—*Translation of an Inscription on a Tamba Patra found in the Village of Pipliánagar, in the Shujalpur Pergana, and presented to the Political Agent, Bhopal, by the Jagirdár. By L. WILKINSON, Esq. Pol. Agent.*

[In a letter to the Editor.]

I owe you many apologies for the delay which has transpired in forwarding to you copies and translations of the three remaining Tamba patras found at *Pipliánagar* in 1836. I have now the pleasure to forward a copy and translation of the oldest dated in *Samvat* 1235.

It seems to throw some doubt on the course of succession that appeared to you to have been rendered plain and clear, for eight generations, by the inscription dated *Samvat* 1267 before submitted to you.

That inscription states that JAYAVARMA was succeeded on the *gaddi* of *Mandap* (or *Mandu*) by his son VINDHYAVARMA, and he by his son AMUSHYÁYANA and he again by SUBHASAVARMA, and this last rája by his son ARJUNA; whilst this states that HARISCHANDRA succeeded rája JAYAVARMA, and adds moreover in the last verse that he was the son of LACSHMIVARMA.

This discrepancy may be reconciled by supposing that rája HARISCHANDRA was only a prince of the royal family and as such became possessed of an appanage and not of the whole kingdom: and the fact that *Nilagiri* and not *Mandap* was his capital seems to confirm this supposition, supported as it also is by the title of *Mahá Kumára* or prince given to him.

I was about to add translations also of the other two inscriptions: but finding that they both correspond word for word with that formerly sent to you in all respects but the dates—(which are later—the one only by three and the other only by five years—than that of the former inscription)—and that they both record grants by the same rája ARJUNA, translations of them would be but an idle repetition. I enclose however copies of both, which you may place on record, if you can afford to spare a space for them in your journal.

*Sehore, 27th August, 1838.*

॥ श्रीः ॥

॥ श्रीगणेशायनमः ॥

॥ स्वस्ति जयोभ्युदयञ्च ॥ जयति व्योमकेशोसौ यः सर्गाय विभक्तिं  
तां ॥ ऐदंवीं शिरसा लेखां जगद्भोजांकुराकृतिं ॥ १ ॥

तन्वन्तु नः स्मरारातेः कल्याणमनिशं जटाः ॥ कल्पान्तसमयोद्दाम  
तडिद्वलयपिङ्गलाः ॥ २ ॥

परमभट्टारकमहाराजाधिराजपरमेश्वर श्रीउदयादित्यपादानध्यात  
परमभट्टारकमहाराजाधिराजपरमेश्वर श्रीनरवर्म्मदेवपादानुध्यातपर  
मभट्टारकमहाराजाधिराजपरमेश्वर श्रीयशोवर्म्मदेवपादानुध्यातपरम  
भट्टारकमहाराजाधिराजपरमेश्वरश्रीजयवर्म्मदेव इत्येतस्मात्पृष्ठतमप्र  
भोः प्रसादादवाप्तनिजाधिपत्यः समस्तप्रशस्तोपेतसमधिगतपञ्चमहाशब्दा  
लङ्कारविराजमानमहाकुमारश्रीहरिश्चन्द्रदेवः नीलगिरिमण्डलेऽमडाप  
द्रप्रतिजागरणके संवदपलसवाडाग्रामनिवासिसम्मतिग्रामनिवासिनश्च  
समस्तराजपुरुषविषयिके पट्टकिलजनपदादिब्राह्मणोत्तरान् बोधयत्यस्तु  
वः संबिदितं यथा ऽस्माभिः श्रीविक्रमकालातीत १२३५ पञ्चत्रिंशदधिक  
द्वादशशतसंवत्सरान्तःपातिपौषवदि अमावास्यायां संजातसूर्यपर्वणि  
चतुर्मुखमार्काण्डेश्वरदेवोपकण्ठेविमलतरपवित्रनर्म्मदातीर्थाभिः स्वा  
त्वा सितवाससी परिधाय देवर्षिमनुष्यपिटृन् सन्तर्प्य चराचरगुरुं भग  
वन्तं भवानीपतिं समभ्यर्च्य समित्कुशतिलान्नाद्याज्जतिभिर्हिरण्यरेतसं  
ज्जत्वाजातवेऽर्थं विधाय कपिलां त्रिःप्रदक्षिणीकृत्योपस्पृश्यगोसहस्रनाम  
महादानं दत्वा च संसारस्यासारतां दृष्ट्वा नलिनीदलगतजलविन्दुवच्च  
लतरं यौवनं वित्तं चवेत्स्य ॥ उक्तञ्च ॥ वाताभ्रविभ्रममिदं वसुधाधि  
पत्य मापातमात्रमधुरोविषयःप्रभोगः ॥ प्राणास्तृणाग्रजलविन्दुसमा  
नराणां धर्म्मः सखा परमहो परलोक्याने ॥ १ ॥

इत्येवमाकलय्य ॥ मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये कात्यायन  
गोत्राय त्रिप्रवराय पण्डितसिंहसूतपण्डितदशरथशर्म्मणे विलिखित  
पटसवाडाग्रामस्यांशद्वयमंकेऽंश २

तथा १२३६ षट्त्रिंशदधिकद्वादशशतसंवत्सरान्तःपातिवैशाखमासि

पौण्ड्रमास्यां पराशरगोत्राय त्रिप्रवराय पण्डितदेवसुतपण्डितमालूणे  
शर्मणे ब्राह्मणयांशमेकमंके ८ंश १

गुणपुरदुर्गतलहट्टिकावासनिकायुक्तमित्युभयमंशम् एवमंशत्रयोपक  
ल्पितोनीलगिरिमण्डलीयकुडवमाप्येनचत्वारिंशन्मानिकापरिमित उप  
रिलिखितसवाडायामः सवृत्तमालाकुलोनिधिनिक्षेपसहितश्चतुःकङ्कट  
विशुद्धोवापीकूपतडागोपयुक्तः । सर्वाभ्यन्तरसिद्ध्याससनेनेदकपूर्वकतथा  
प्रदत्तः । तत्रच ग्रामनिवासिपट्टकिलादिलोकैस्तथाकर्षकैश्चात्रग्रामे  
यथेत्यद्यमानभागभोगकरहिरण्यादिकमाज्ञावाग्विधेयैभूत्वा सर्वमनयोः  
समुपनेतव्यां सामान्यंचैतत्पुण्यफलं बुध्वास्मदंशजैरन्यैरपिभाविभोक्तृभि  
रस्मत्प्रदत्तधर्मादायोयमनुमन्तव्यः पालनीयश्च ॥ यते ॥ बद्धभिर्वसुधा  
भुक्ता राजभिः सगरादिभिः ॥ यस्य यस्य यदा भूमिस्तस्य तस्य तदा  
फलं ॥ १ ॥

भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति ॥ उभौ तौ पुण्यकर्माणौ  
नियतं स्वर्गगामिनौ ॥ २ ॥

शङ्खभद्रासनं कूर्चं वराश्वं वरवाहनं ॥ भूमिदानस्य चिह्नानि फलमे  
तत् पुरन्दर ॥ ३ ॥

हर्ता हारयिता भूमेर्मन्दबुद्धिस्तमोवृतः ॥ स बद्धोवारुणैःपाणैस्तिर्य  
ग्योनिःप्रजायते ॥ ४ ॥

खदत्तां परदत्तां वा यो हरेन्न वसुन्धरां ॥ षष्टिवर्षसहस्राणां विष्टा  
यां जायते कृमिः ॥ ५ ॥

सुवर्णमेकं गामेकां भूमेरप्येकमंगुलं ॥ हरन्नरकमाप्नोति यावदाभूत  
संज्ञवं ॥ ६ ॥

त्रीण्याञ्जरतिदानानि गावः पृथ्वीसरस्वती ॥ आसप्तमंपुनंत्वेता दोह  
वाहनिवेदनैः ॥ ७ ॥

यानीहदत्तानि पुरानरेन्द्रैर्दानानि धर्मार्थयज्ञस्काराणि ॥ निर्माल्य  
बान्तिप्रतिमानितानि कौनामसाधुः पुनराददीत ॥ ८ ॥



सर्वानेतान् भाविनः पार्थिवेन्द्रान् भूयोभूयोयाचते रामचन्द्रः ॥ सा  
मान्योयं धर्मं सेतुर्दृष्ट्वा काले काले पालनीयो भवद्भिः ॥ ६ ॥

मदंशजाः परमहीपतिवंशजा वा पापान्निवृत्तमनसो भुविभाविभू  
पाः ॥ ये पालयन्ति ममधर्ममहीं तु तेषां पादारविन्दयुगलं शिरसा  
नमामि ॥ १० ॥

इत्यार्घ्यवचनक्रममवलंब्य ॥ इति कमलदलांबुबिन्दुलोलांश्रियमनु  
चिंत्यमनुष्यजीवितं च ॥ सकलमिदमुदाहृतं च बुध्वा नहि पुरुषैः पर  
कीर्तयो विलोप्याः ॥ १ ॥

इति ॥ स्वहस्तोयंमहाकुमारश्रीलक्ष्मीवर्मदेवसुतमहाकुमारश्रीहरि  
शुद्धदेवपरमारकुलकमलकमलबन्धोः ॥ श्रीरस्तु ॥

॥ हस्ताक्षर रामचन्द्रका ॥

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*Translation.*

[Glory be unto SRI GANESA.]

1. Happiness, victory and prosperity. Glory be to SIVA, who wears on his head the crescent moon as the seed whence this world has sprouted forth.

2. May the tresses of KA MADEVA's enemy (SIVA) ever afford to us happiness and salvation; as they shine forth in splendour like the lightning at the grand deluge.

3. The mighty king Mahárāja Adhirája SRI UDDYADITYA was succeeded by the mighty Mahárāja Adhirája SRI NARA VARMA DEVA, he by SRI YASOVARMA DEVA, and he again by SRI JAYAVARMA DEVA; by the favor of this last mentioned rája, the learned and accomplished Prince SRI HARISCHANDRA DEVA, received dominion. He hereby from his capital of *Nilagiri* notifies to the Government officers, the inhabitants, the *Patèls*, brahmans and others of the villages of *Mamati*, and *Sawára* (or *Palasawára*) of the *Madápadrá* pergunna, and be it accordingly known to you, that on the occasion of the eclipse of the sun which has occurred in the new moon

of Pausbhavádyā of the Samvat year 1235 of VIKRAMADITYA, he after bathing in the sacred waters of the holy *Narmadá*, near the temple of the four-faced MARKANDESVAR, and after duly robing himself in white garments and making oblations of water to the gods and to his progenitors, and after offering due worship to the lord and ruler of all animate and inanimate objects, and after sacrificing to the sacred fire with the holy wood, kusha grass, sesamum seed, rice, &c. as prescribed, walking thrice round the sacred cow, and performing other purificatory ceremonies, has given away in gift 1000 cows. Seeing moreover that there is no stability in the affairs of this world, that they are more inconsistent than the water-drop trembling on the lotus leaf, and that youth and wealth are of uncertain duration, as it has been well observed, “the kingdoms of this world are as inconstant as the clouds agitated by the changeful winds, and all sensual pleasures last but for the instant of enjoyment; the life of man is like the rain drop depending from the point of a tremulous blade of grass; piety alone will befriend a man in the life to come,”—I, duly reflecting on these matters, have, with a view of adding to the merits and glory of my mother and father and of myself, given to the learned brahman DASARATHA, son of the learned SINDHU of the *Kátyáyana gotra* and of three Pravars, two shares of the registered rents of the village of *Sawára*. To the learned brahman MALVINU the son of the learned DELU of the *Parásara gotra*, and of three Pravars. I moreover gave on the full moon of Vaisákha of the above mentioned Samvat year 1235, the remaining share of the village, adding to the shares of both customary dues from the bazar below the Fort of *Gunapura*; the village of *Suwára* thus divided into three shares and calculated at 40 manis of seed grain as measured by the kura of the *Nilagiri Mandala*, together with all the trees growing therein and a right to all trove treasure that may be found, with its clear defined boundary, and with all the *Baolees*, wells, and tanks in the same, has by this deed been duly granted with ablutions of water. Therefore let all the inhabitants of this village, the *patèl* and others as also the cultivators, submitting themselves to the orders of these two pandits, pay unto them the whole produce of every due, rent, revenue and money payment.

Let this my religious grant be duly observed and maintained by all my descendants and also by all other future princes who may inherit the land, reflecting that the merits of the gift will thus be duly shared in by them whilst following this course.

1. The earth has been enjoyed in succession by many kings, by rája

SAGARA and others. The reward of religious merit attaching to grants of land is participated by all maintaining those grants inviolate.

2. He, who receives a grant of land and he who gives the same, are alike meritorious and are certainly inheritors of the kingdom of heaven.

3. O, INDRA ! A gift of land is held to be complete in all its parts, when accompanied by a conch shell, a seat of honor, a *chhatra*, a good horse and a good carriage. They are the signs of a perfect gift which is enjoyed when accompanied by these.

4. The fool, who yielding to the instigations of his evil passions, resumes a grant of land or causes a grant to be resumed, will be bound in the chains of Varuna, and in a future birth will be born a bird or quadruped.

5. He who resumes land given either by himself or others will become a vile worm creeping in ordure for sixty thousand years.

6. He who seizes a single gold coin, or a single cow or even a finger's breadth of land, goes assuredly to hell there to abide so long as this creation shall last.

7. Gifts of cows, of land and of knowledge are called grand gifts ; these purify to the seventh generation, by the milk, fruit, and information they impart.

8. What man of virtue can be found so base as to resume the grants of former rájas, who acquired thereby as well religious merit, as their worldly desires and glory. Such resumption is as the returning to a vomit, or the claiming of what has been once offered to a deity.

9. RÁMACHANDRA thus again and again calls upon all future rájas, "Bear steadfastly in mind, that the merit of maintaining, is equal to that of making grants, that it will prove your eternal salvation ;" that grants should therefore be, from generation to generation and at all times preserved inviolate.

10. To all princes whether descended from me or from other kings, who free from all sin, maintain the grants of land made by me, inviolate, I humbly bow my head, and kiss their lotus feet.

Such are the sacred texts of Rishis rehearsed in order.

Let all men reflecting that prosperity and life are as uncertain as the trembling waterdrop on the lotus leaf, bear these examples and warnings in mind and forbear to impair the good names of others.

Given under the signature of the Prince SRI HARISCHANDRA DEVA (son of the great SRI LACSHMIVARMA DEVA), who befriends the Paramár (Ponwar) tribe as the sun befriends the lotus.

## IX.—Proceedings of the Asiatic Society.

Wednesday Evening, 5th September, 1838.

The Honorable Sir EDWARD RYAN, President, in the chair.

Sir GRAVES C. HAUGHTON, proposed by the Secretary in the Committee of Papers was, upon their concurrent recommendation, elected an honorary member of the Society.

Lieut. J. DUNCAN, *Hoshangabad*, was proposed as an ordinary member by the Secretary, seconded by the President.

Mr. JOHN BLACKBURN, assistant Editor of the *Englishman*, proposed by Mr. STOCQUELER, seconded by Babu PRQSONOCOMAR THAKUR.

Dr. HELPER, M. D. was proposed by Mr. J. W. GRANT, seconded by the Secretary.

The Secretary reported that Mr. DEVINNE, Financial Secretary, S. B. S. had paid over Mr. MUIR's donation of 1000 Sicca rupees, Co.'s Rs. 1,066 10 8.

A letter from Major TROYER forwarded through the Secretary at the India house, the gold medal awarded to Mr. HODGSON by the French Asiatic Society.

Resolved to dispatch it with permission under Government frank to *Nepal*.

*Library.*

The following books were presented :

The *Mahawanso*, in Roman characters, with a translation, and an Introductory Essay on Pali Buddhistical Literature, *Ceylon*, 1837, vol. the 1st—by the Honorable GEORGE TURNOUR, Esq. *Ceylon Civil Service*.

Rise and Progress of British Power in India. By PETER AUBER, M. R. A. S. London, 1837, vol. the 2nd—from the *Honorable Court of Directors*.

Debate in the House of Commons on the motion for 'a select Committee to inquire into the allegations contained in the petition from *Madras and Calcutta* on the subject of Act XI. of 1836.'—by ditto.

Illustrations of the History and Practices of the Thugs. London, 1837—from ditto.

The *George Namah* of MULLA FERUZ BIN KAWAS, chief priest of the *Parsi kad-mis of Bombay*; (in Persian), *Bombay*, 1837, 3 vols.—by MULLA RUSTAM BIN KAI-KOBAD, nephew of the author and editor of the work.

Rules of the *Bombay Geographical Society*, instituted April, 1831. *Bombay 1836*.

The Proceedings of ditto, 1836-7—from the *G. Society*.

KITTOE's Illustrations of Indian Architecture, 1st Number—presented by the Author.

Astronomical observations at *Madras* (second copy) from Government through Gen. Sir W. CASEMENT, Secretary in the Military Department.

Meteorological Register for July—from the *Surveyor General*.

*Oriental Publications.*

A letter from the Secretary to the Government of Bengal, dated 15th August, intimated that the Honorable the Deputy Governor had sanctioned a subscription for 40 copies of volume I. of Mr. TORRENS' translation of the *Alif Leila*, at 8 rupees per copy.

With regard to Mr. HODGSON's *Nipal Zoology*, the Deputy Governor of Bengal was of opinion that as the work was to be published in England, the application for patronage should be addressed to the Honorable Court of Directors; which was accordingly resolved to be done through Sir A. JOHNSTON, V. P. Roy. Asiatic Society.

The Secretary read the report of the special Committee on the expediency of publishing the *Sarira Vidya*, or rather the separate minutes of its members in support of their former report.

*Minute by Dewan RAM COMUL SEN.*

There are two questions before the Committee, the first is whether the HOOPER's Anatomist's Vade Mecum should be printed in the Sanskrit or the vernacular lan-



guage? and the second whether publications of similar works would be more useful and would contribute more to the instruction of the people in a vernacular tongue than in the Sanskrit.

With regard to the first my opinion is that the Vade Mecum should be published in Sanskrit for the following reasons.

1st. The work has already been translated into Sanskrit, and prepared for the press, paid for by the Education Committee, and 32 pages have already been printed.

2ndly. This is one of the works transferred to the Asiatic Society, which has engaged to complete it.

3rdly. When the Asiatic Society applied for aid from Government to finish the work, it never had it in contemplation to publish it in the vernacular language.

4thly. The Sanskrit is read in several parts of India, where there are many thousand *Vaidyas* practising in medicine, a considerable portion of whom are versed in Sanskrit, and who will find the work useful and read it to help themselves in becoming acquainted with the European system of Anatomy.

5thly. Until the natives are put in possession of the means of learning this system through the language they are familiar with, it will never be successfully cultivated among them, and it is believed that this work with plates and illustrations if rendered into Sanskrit will be a preparatory step towards the accomplishment of that object.

6thly. The learned and scientific class of the people of India has a prejudice against the vernacular tongue, through the medium of which they cannot be easily induced to learn a foreign science, however beneficial and instructive it may be.

7thly. Mr. MUIR, has made an offer of one thousand rupees for the work, on condition that it should be published in Sanskrit: from this it appears that he must have ascertained the feeling and opinion of the people for whom the work is intended.

8thly. The work will be useful to the cause of education and read with success by the Sanskrit classes in the public Colleges of *Calcutta*, *Benares*, *Agra* and *Delhi*, where there are still several hundred young men, studying Sanskrit. To these students it will be a valuable acquisition, as it will greatly help them in learning the system of Anatomy.

9thly. MODOOSODON GOOPTA, who has translated the work appears to be very anxious that his labor should not be lost to his countrymen. This is I believe the first medical work that has ever been translated from English into Sanskrit, and if the wish of the translator is not realized, it will in future deter others from similar attempts, and at the same time damp the spirits of enterprising men desirous of undertaking works of a similar nature.

10thly. The Missionaries of *Serampore* published some time ago a complete system of Anatomy called *Vidya Hārabulī* in the Bengali language, but for the reasons stated in Para. 6th, it has met with a very indifferent reception. The work did not sell even to so much as to exonerate the publishers from the printing charges.

With regard to the 2nd question, I think the fund at the disposal of the Asiatic Society should not be confined to the publication of works of one particular language or subject, but its benefit ought to be held out for the encouragement of the learned natives, and the preservation and cultivation of the languages of *Asia* of which Sanskrit and Arabic are the two most learned in *Hindustan*, and translations from European science in these languages would be desirable.

Books calculated for school purposes printed in the vernacular tongues, used in different parts of the country no doubt will prove more useful than Sanskrit or Arabic, and conduce more to the instruction and improvement of the natives. If they are in a form and of a nature suitable to their taste, and capacity and state of reading amongst them and the state of society.

As for the term vernacular language, I do not understand what is meant by it. If it is meant to be Bengali it is understood by the people inhabiting the country which comprehends *Rajmehal*, *Orissa*, *Chittagong*, *Assam* and *Mithila*. But a considerable portion of the language is intermixed with Sanskrit, and when a work written in that language is of a scientific character, it must require a pandit to explain its meaning. If it is meant to be Hindi a term by which languages spoken in *Behar*, *Lucknow*, and *Agra* is called; it must come under the head of *Urdu*, *Hindī*, or *Hindūī*.

The *Hindī* which is a degeneration of words derived principally from the vernacular language\*, is very poor and incapable of interpreting any difficult and scien-

\* By *Hindī* is meant the vernacular written in *Nāgarī*, which differs so far from the Persian-written *Urdu* that its reading is confined nearly to *Hindus*; and abstract terms borrowed from Sanskrit or rather *Prākṛit* will in it take the place of the Arabic

tific subject, without borrowing a considerable portion of words from *Urdu*, two-thirds of which consists of Arabic and Persian words.

The state of literature in those parts of the country where these languages are spoken is not yet such, as to be expected that the people would derive much benefit from books similar to the medical vade mecum. The great mass of the people cannot read works like these with proportionate benefit without a previous acquirement or knowledge in the Sanskrit, Persian or Arabic language. But a vernacular version from such works may be useful and prove advantageous only in colleges where medical science is taught; but it will be necessary for the aid of the *munsif* or a *pandit* to learn it.

RAM COMUL SEN.

13th August, 1838.

*Minute by Dr. N. WALLICH.*

I am clearly of opinion that there ought to be correct versions in the two classical languages of the East, of at least the elementary works in sciences; were it only for the purpose of fixing the nomenclature on some sort of sound basis. Speaking of Sanskrita, I believe I am right in asserting, that the language is understood to be fully capable of expressing or rendering every possible term of science, that has any meaning at all. I therefore adhere to the opinion already expressed by our Committee that MADHUSUDAN'S translation should be published in the manner we have recommended.

With regard to versions of works of this nature into the vernacular languages, I cannot help considering the matter as being of such obvious importance as scarcely to admit of a question or a doubt. But still I would say let us have accurate Sanskrita translations in the first instance; it will then be safe—I had almost said possible to have accurate versions in Bengali,—for I presume that is the vernacular language to which Mr. PRINSEP alludes.

With every deference to Dewan RAM COMUL SEN'S opinion, coming as it does from a first-rate Sanskrita scholar (the only Sanskrit scholar among us) and author of one of the best English and Bengali Dictionaries extant, I must suppose, that the reason alleged for the *Vidya-hara-buli* not being much used is not the only, perhaps not the chief one.

N. WALLICH.

*Minute by Dr. H. H. SPRY.*

Dewan RAM COMUL SEN'S reasons are I think all cogent; and being at this moment engaged in a statistical investigation into the state of education in Hindustan I can show by the aid of figures that there are only two languages known in Hindustan through the instrumentality of which the translation of any work of *European science* can hope for success. Learning, as all must know, is in this country, limited by the peculiar grade in which the individual happens to be born, and there is in consequence, no mutual connection between the vernacular and learned schools. Boys in this country do not go first to the preparatory school or academy and afterwards to the college, but these institutions are two separate schools, each existing for a perfectly distinct class of Society—the one for the trading and agricultural community, and the other for the religious and learned classes. {Indeed so carefully is this distinction observed by the Hindu population that the children of the latter class are seldom, if ever, permitted to attend the village vernacular school, but such preparatory instruction as is requisite, before sitting down to Sanskrita, is given under the parent's own roof. Again, the Hindu vernacular schools never profess to afford instruction beyond the mere knowledge of keeping accounts accurately, while the masters themselves are more than half ( $\frac{2}{3} \frac{1}{4}$ ) of the inferior (*Kayastha*) or writer caste; and what is still more to the point there are in Lower Hindustan alone no fewer than five distinct vernacular dialects—viz. Bengali, Hindi, Uriya, Trihutiya, and Persian with Urdu. In *Behar* and *Shahabad* the second of these tongues is in general use, but it differs very much from the Hindi of *Palna*, while the Marowars speak a dialect of the Hindi language not less different from that of *Palna* than the dialect of *Bhojpur* is, and with the Musalmans, Persian instruction is the only substitute for vernacular instruction except in cases in which Mussalmans resort to Bengali and Hindi schools; and although the Hindustani or Urdu is the current spoken language of the educated Musalmans of Hindustan, it is a remarkable feature in the constitution of Muhammadan Society in *Behar* and Bengal that it is only known colloquially;—it is never employed in their schools but to give *oral* instruction in Arabic. In a total of 1459 vernacular schools in Lower Hindustan,

or Persian terms so abundantly introduced in the other by its Musulman penmen or by Hindu writers bred up in the atmosphere of a Muhammadan court, or of the courts of justice hitherto conducted in Persian.—Ed.

968 are without any written books of instruction of any kind,—the ultimate object of this species of instruction being to teach accounts. To render a scientific book such as HOOPER's *Vade Mecum* into one or all (and if vernacular he adopted all will claim alike) of these vernacular dialects would therefore be a waste of time and money.

On the other hand, although it be true that Sanskrita is open to a certain extent to all classes of native society, yet in reality it is exclusively confined to the brahmins, and is essentially the language of Hindu learning; for it was found, that, in the whole extent of the country visited by the late survey, as well as that made known to us by Dr. HAMILTON, that with the exception of five physicians the Sanskrit teaching was a brahminical monopoly; while out of a class of 153 students in the *Moorshedabad* District, one only was a Kayastha,—of 393 in *Beerbhoom* only nine were of the Vaidya or medical caste;—three of the Vaishnava or followers of the *Chaitanya* and one a Daivagna or outcast Brahmin; in *Burdwan* out of 1353 students 45 were Vaidyas, 11 Daivagnas, six Vaishnavas, making a total of 76 while all the rest were brahmins. My opinion therefore is that until English Normal Schools of learning can be sufficiently established whereby the young men of this country can study the science and literature of England in its original form, all works partaking of the character of the one now under discussion should be rendered into the two learned oriental languages, viz. Sanskrita and Perso-Arabic, and that translations for the use of the vernacular schools should be confined to books fitted to the wants of the class of boys who frequent these seminaries.

HENRY H. SPRY, M. D.

Minute by Professor O'SHAUGHNESSY.

I think a small portion of the funds of the Asiatic Society may be advantageously devoted to the publication of the Sanskrita version by MADHUSUDANA GUPTA of HOOPER's *Vade Mecum*, improved and amended, as formerly suggested. The translation is ready and only requires illustrations and a few additions,—it is paid for—Mr. MUIR's munificent donation applies only to a Sanskrita volume—there exists a large class of individuals learned in that tongue who are represented by the Dewan RAM COMUL SEN as ready to read the proposed work. These facts appear to me sufficient to warrant our applying the funds of the Society in the proposed manner.

Had not a version of HOOPER's work been already made and paid for I would much prefer one of Dr. SOUTHWOOD SMITH's "*Philosophy of health*," the most interesting, intelligible and instructive popular work on physiology, which has ever been published. Its illustrations are admirable, its size duodecimo. The work was published in 1837 in order to communicate to the educated classes in England, as much knowledge of the Science of medicine as would enable them to see through the impostures of the MORISONS and St. JOHN LONGS. I have no doubt but that it would be studied with avidity by the Sanskrita scholars of India; and that the powerful though simple reasoning which pervades its pages, would force true knowledge on many a mind.

A work on *pure anatomy* cannot be so useful, especially to the hereditary physicians of the Sanskrita School, inasmuch as they will not have recourse to the *practical anatomical studies*, which alone can render the volume instructive to any material degree. The proposed illustrations will lend, however, a little intelligibility to the work, and for this little I am willing that the proposed expenditure be made.

As a complete work on anatomy already exists in Bengali, the question of publishing HOOPER's "*Vade Mecum*" in that language instead of Sanskrita is of course set aside. And I do not agree with the Dewan RAM COMUL SEN as to the causes of the *Vidya Hara boli* having proved unsaleable. I think it was simply because no medical school taught in the Bengali language, was in existence. When secondary classes spring up, as please God they soon will, in which our normal pupils will spread the instruction we are now imparting to them, through the English language, then the *Vidya Hara boli* will be of inestimable advantage. I would respectfully suggest to the Society, as a measure worthy of their attention that they secure the preservation of the remaining copies of this work in anticipation of the rapidly approaching period when they will be rendered available.

With reference to a version of this or any similar work in *Urdu*, I do not think it at present required, because there is no class of students prepared to profit by it. A class, I trust, will soon be formed, and then the advantages of such a version will assume a practical shape, intelligible even to my good friends on the sub-committee, who affect to doubt the existence of the Hindustani language. They ought on precisely equivalent reasons to deny the entity of the English tongue, and pro-



pose that all our schoolboys should receive the rudiments of knowledge from the unadulterated sources of the Celtic or the Norse.

As to the aid derivable from Sanskrit in the versions of technical terms there is much more unanimity among all parties than they are themselves aware of. Our friend RAM COMUL, if called on to translate the "membrane" of "JACOB" or the "Eustachian" "tube," would leave the *proper names* as they stand and adopt the equivalent term to be found in every language for the *thing* denoted. If speaking of "Oxygen" which was baptized before its properties were investigated, and the meaning of the name of which is now known to give an erroneous notion of its nature, in such a case instead of multiplying error by *translating* the name I presume RAM COMUL SEN would *transfer* the word as a conventional term. Look at "Narcotine" so called because its discoverer fancied it was the narcotine principle of opium. We now find that it possesses no such properties, but is a powerful febrifuge, like quinine; what will RAM COMUL SEN propose in such a case?—of course not to *translate* the name but to *transfer* it as it stands.

The illustrations of whatever work may be decided on may be obtained very cheaply and quickly by application to Professor QUAIN, MR. PAXTON or DR. SMITH. These gentlemen of course preserve the blocks, and I am convinced will gladly permit the required copies of the plates to be struck therefrom, for publication in the *oriental* languages, on being requested to do so by this Society.

W. B. O'SHAUGHNESSY.

30th August, 1838.

*Minute by G. EVANS, Esq.*

The very limited acquaintance with the languages and literature of India which I possess, renders it a matter of some difficulty for me to offer an opinion upon a question on which I am far from being qualified to decide, and regarding which there also appears to be some diversity of sentiment.

The advancement and diffusion of medical and other European knowledge amongst all grades and conditions of the natives of India, are unquestionably objects of paramount importance, such indeed as merit the serious consideration of every enlightened and well disposed mind: it becomes therefore a matter of great moment to determine on the means best calculated to ensure their most extensive and permanent success, not only in medicine, but in every branch of science, and it is to these considerations that our endeavours, unbiassed by favorite pursuits, should be mainly directed.

Sanskrit is the fundamental, and one of the classic languages of the east, and as such its study should be scrupulously upheld and warmly advocated by all who take an interest in the affairs and polity of the vast empire over which we rule and preside.

The question the Committee is called on to express its unqualified sentiments upon, is whether the medical work, selected for publication in one of the native languages, should be translated into the Sanskrit, or into the vernacular tongue. The arguments advanced against the latter by Dewan RAM COMUL SEN, coming as they do from a learned Sanskrit scholar, demand every consideration; many of his objections do not admit of denial, but I think they ought at the same time to be received with certain limitations. The fittest medium for the diffusion of medical instruction, in my humble opinion, appears to be the Urdu, a language compounded of Sanskrit, Bengali, Persian, Arabic, Hindi and into which English itself has now been introduced,—printed in this language, the instruction intended to be conveyed, would at once become accessible to all classes of natives, which I opine is the grand object in view, whereas, if *alone* confined to the Sanskrit, the work would be useful only to Sanskrit scholars and the knowledge that it must impart, would in reality be merely a monopoly in the hands of a few pandits to the total exclusion of the less learned though not less indifferent inquirers after knowledge. With this impression I would therefore suggest the propriety of selecting in the first instance, the Urdu, and as time, talent and money have already been spent on a translation into Sanskrit, and there is a further provision in the liberal gift of Mr. MUIR, for the specific purpose of publication in the Sanskrit, I would further recommend that the original design be implicitly acted up to by having a translation also into that language.

August 31st.

GEO. EVANS.

[Dr. EGERTON had not recorded his opinion.]

The PRESIDENT explained to those of the numerous members, who had not attended at the last meeting how the question had come to be referred back to the Committee. Their present minutes unanimously confirmed their first report recommending the publication, and it appeared only necessary to put it to the Society whether the report should be adopted and carried into effect, or otherwise.



Babú PROSONNO COMAR TAGORE adverted to the condition on which the books had been transferred to the Society, and proposed, seconded by Mr. CRACROFT :

“That, as it appears that by the letter of Government the Society are bound to publish all works handed to them for publication, no discretion is left to us in the matter, and the publication of the work should therefore be proceeded with.”

The Secretary explained that although the general object of the transfer of the books was their publication, yet no obligation was implied, inasmuch as some of them (Dr. TYTLER's translations for instance) could not now be completed.

Mr. G. A. PRINSEP, proposed an amendment, seconded by Col. McLEOD, which was carried by a large majority :—

“That this Society approve the report of the Select Committee, dated 31st July, 1838, confirmed by the minutes just read, and proceed to act thereon.”

The following letter was read from Mr. J. C. C. SUTHERLAND, Secretary to the Committee of Public Instruction, announcing a prize of 100 rupees offered by Mr. J. MUIR, for a Sanskrit metrical essay, ‘*On the divine power, wisdom and goodness as exhibited in the creation.*’

To J. PRINSEP, Esq., *Secretary to the Asiatic Society.*

SIR,

Mr. MUIR has sent to the General Committee one hundred rupees (Co.'s Rs. 100) as a prize for the best metrical essay “*On the divine power, wisdom and goodness, as exhibited in the creation.*” It is subject to these conditions.

1st. Competitors are to be the Professors and pandits of the Calcutta Sanskrit College, Benares Sanskrit College, Agra College, Delhi College, Bishop's College and Asiatic Society.

2nd. The number of slokas is to be about 100.

3rd. The measure is to be one of the following metres, *Indravajra* and *Upajati*.

4th. The illustrations are to be derived from European systems of science, many hints of which are contained in the Padārtha Vidyāsāra of which copy is enclosed.

I am, &c.

Fort William, August 4, 1838.

J. C. C. SUTHERLAND,

*Secretary to G. C. P. I.*

The Secretary reported that he had had the letter translated into Sanskrit and placed (along with Mr. YATES' ‘*Padārtha Vidyāsāra*’) in the hands of the three pandits connected with the society who were eager to compete for the prize.

Extract of a letter (received overland) from the Baron VON HAMMER PURGSTALL forwarded a translation of the first chapter of the *Mohit*, of which other chapters have been published in the Society's Journal.

[This communication will appear in the ensuing number.]

Mr. Secretary McNAGHTEN, forwarded from *Simlu* the official copy of the *Girnar* inscription communicated by Lieut. POSTANS to the *Bombay* Government.

A second parcel of Sanskrit and Arabic inscriptions were received from Capt. T. S. BURT, with a manuscript journal of his overland trip to India.

Capt. ALEX. BURNES forwarded from *Simlu* a drawing, by a lady, of the bronze relievo discovered by Dr. LORD, at *Budakshān*, representing ‘the triumph of BACCHUS.’

The original is on its way to Calcutta in charge of Dr. MACLEOD, eventually destined along with Dr. LORD's coins to be deposited in the British Museum ; otherwise we should have hastened to present a lithograph of the beautiful drawing, which we doubt not is a most faithful representation of the original. BACCHUS and one of his attendants have lost their heads. but all that remains is decidedly of Grecian workmanship.

## PHYSICAL DEPARTMENT.

*Tides.*

Mr. P. ANSTRUTHER, Col. Secretary in Ceylon, transmitted a further series of tidal observations at *Matura, Belligaun, Devendru, and Gandurah* for April, May, and June, 1838.

Observations from *Singapore* were also received from Capt. SCOTT, who had incurred an expense of Rs. 65.

Mr. BLUNDELL had expended at *Mergui, Tavoy and Amherst* Rs. 258.

The Secretary proposed mentioning this expenditure to Government in sending up the registers, having no doubt that the sums would be at once paid.

*Natural History.*

Dr. McCLELLAND presented a paper on Indian *Cyprinidæ*, with proofs of 13 (out of 15) plates already lithographed in illustration of his synopsis, which would be available for the Researches, should the Society think fit to honor the paper by publication.

Resolved, after thanks to Dr. McCLELLAND, that the paper should be immediately submitted to the Committee of Papers.

Read a letter from M. STEFANO MORRICAND, Secretary, Academy's Museum Geneva, proposing exchanges of shells, insects, mammalia, and dried plants with the Society or with individual collectors; his own exchanges may include all the above objects from Brasil or Bahia, as well as from Europe.

A specimen of the rock from the summit of Peterbôt (a volcanic breccia) and a plant which grows thereon, were presented by Capt. J. A. CROMMELIN, Engineers, who lately performed the feat of ascending it, in company with a friend, and a Madagascar apprentice.

An animal of the *Arctonix* genus obtained from a hill chief in the interior of the *Arracan* province, was presented by Capt. PATERSON, commanding the *Krishna*. A note by the Curator on the same was read.

[Printed in the present number, with M. DUVAUCEL's original notice on a similar animal formerly at *Barrackpoor*.]

A note on the *New Zealand* caterpillar lately presented by Major GREGORY.

[This will be printed in the ensuing number.]

The following articles were presented for the museum.

Stuffed and mounted specimen of a variety of the *Hylobates Lar* or Lesser Gibbon, presented by Lieut. MUIRSON BLAKE and differing in some respects from the *H. Lar* or Black Gibbon in the Society's museum, with which it is contrasted.

Stomach of the same animal; simple in its structure, lengthened in form, and very muscular at its pyloric extremity.

Cœcum of the same; differing slightly from that of the human subject, the *Simia Satyrus*, and *Semnopithecus Entellus* in having the vermiform appendix attached to the centre of the round end of the viscus; whereas in all the above named it has a lateral situation.

Uterus from the same subject; in an undeveloped state consequent on the non-age of the animal.

Digestive apparatus of several different descriptions and orders of birds preserved in spirits of wine with a view to determine by their internal anatomy in conjunction with their external characters, their natural affinities, and relations with each other—the only sure road to a true and correct systematic arrangement.

The name of each bird is labelled on the bottle and the peculiarities observable in the structure and disposition of the digestive organs are noted down in the descriptive catalogue of the museum.

Specimens of two species of land shells, the "*Bulimus*"? No. 5, and *Pupa* No. 8, described by Lieut. HURTON in his paper on the land shells of India. (See 3rd Vol. Society's Journal).

They are found living in company with each other precisely as stated by Lieut. H. though in very unequal proportions, the *Pupa* being about 1 to 50 or even 100 of the other; from which they are easily distinguished by their beautiful scarlet color, each individual looking like a single bead of long seed coral. It is an elegant little animal, and with its shell is a fine object for microscopic examination. They are common in the gardens and moist grounds of Calcutta during the rainy season, living generally under rotten vegetation where they feed secure from the sun's scorching rays. They are evidently oviparous, as the eggs can be distinctly seen through the diaphanous shell and are also found scattered upon the surface of the earth.

The following letter from Capt. PEMBERTON was read, and the collection alluded to was spread out on the table for the inspection of members.

TO J. PRINSEP, Esq., *Secretary to the Asiatic Society.*

SIR,

Under instructions from Government I have the honor to present to the Asiatic Society a selection consisting of 145 prepared specimens of birds from the ornithological collections of the Bootan Mission.

Calcutta,  
Sept. 5th, 1838.

I have, &c.

R. BOILEAU PEMBERTON, *Capt.*  
*Envoy to Bootan.*

Dr. HELFER, employed by Government to explore the natural productions of the Tenasserim provinces, had arranged around the hall and staircase a part of the very extensive ornithological collection he had brought up from *Maulmuin*, concerning the disposal of which he awaited the orders of Government.

He had prepared a note on the animal productions of the Tenasserim provinces, but on account of the lateness of the hour the President requested him to postpone the reading until next meeting.

*Statistical Committee.*

Dr. SPRY, submitted his report, embodying the various tables he had produced at the last meeting.

The report commenced by quoting the instructions of Government to Dr. BUCHANAN, (printed in the Statistics of *Dinajpur*, Appendix I. to J. A. S.) in illustration of the Committee's objects. The results hitherto obtained are summed up in the closing paragraph.

"One of the first attempts of your Committee has been to obtain possession of some of the numerous recorded documents and reports: and your Committee have now the satisfaction of stating that they have collected and arranged for immediate publication, partly from these sources, Tables bearing on the vital statistics of Calcutta; the education of the people of Lower *Hindustan*; and the commerce and industry of the country; making a total of forty tables. These your Committee consider will be sufficient to supply materials for a first number of a series of proceedings, and they hope thus to bring forward from time to time a series of numbers, that shall contain a mass of useful and practical knowledge. Your Committee desire however to be guarded in their professions at the outset of their undertaking, and not to be understood as attempting more than is feasible, or presuming to grapple with more than may be considered fairly within their power. In conclusion your Committee trust that the language of the French Government, when addressing its diplomatic and consular agents, quoted by M. HEMSO in his *Theorie de la Statistique*, page 78, may always be borne in mind when application is made to their labors, namely 'that a result of two lines will sometimes cost a month of toil, but that these two lines are a truth, and every truth is an everlasting contribution to humanity.'"

HENRY HARPUR SPRY,

*Hon. Sec. Statistical Committee.*

13th August, 1838.

*Resolved*, that the report and tables be immediately made over to the Committee of Papers to decide on the propriety and on the manner of their publication.



Meteorological Register, kept at the Assay Office, Calcutta, for the Month of August, 1838.

Forenoon, 10 A. M.

Afternoon 4 P. M.

Day of the Month.	Atmospheric Pressure.		Temperature.		Hygrometry.		Aqueous tension.		Weather.		Atmospheric Pressure.		Temperature.		Hygrometry.		Aqueous tension.		Weather.		Aspect of					
	Old Stand. Barometer.	New Barom. at 32° Fah.	River wa. ter.	Well wa. ter.	Of air.	Dew-point.	Wet-bulb Depression	Differential Therm.	Hair Hygrometer.	By Dew-point.	By Wet-bulb.	Old Stand. Barometer.	New Barom. at 32° Fah.	Of air.	Dew-point.	Wet-bulb Depression	Differential Therm.	Hair Hygrometer.	By Dew-point.	By Wet-bulb.	By Hair Hygrometer.	Rain on roof.	Rain ground.	Wind.	Force.	Aspect of
1	29.569	29.521	85.4	82.9	86.1	77.0	5.9	6.3	91	75	75	29.477	29.431	89.9	75.0	8.6	8.9	86	62	68	70	0.54	0.53	N. E.	4	c. st. & n. a.
2	4.96	4.54	86.1	83.5	86.3	77.5	5.5	8.4	91	75	75	483	360	87.1	78.5	4.5	4.3	95	62	68	81	0.36	0.41	S. E.	2	n. shw at 11
3	5.31	5.16	84.6	82.5	85.5	78.0	4.4	5.1	94	80	81	483	360	86.0	78.0	5.2	5.6	93	76	79	84			N. E.	4	do. cum. st.
4	6.18	5.99	84.9	82.9	85.2	78.0	4.9	5.4	94	80	80	552	509	84.3	78.3	3.1	3.9	96	85	91	91			S. E.	2	rn. all day c.
5	6.25	5.94	85.9	83.9	85.2	78.0	4.9	5.4	94	78	80	537	468	89.1	77.3	6.7	6.6	92	78	74	82			S. E.	2	fine. strat.
6	6.62	6.21	86.2	83.2	86.4	78.5	4.3	5.0	94	82	81	544	505	90.4	77.0	7.1	6.9	88	70	74	82			S. E.	2	do cum. st.
7	6.84	6.06	86.2	83.2	86.4	79.8	4.0	4.9	95	82	82	531	405	86.2	76.1	6.1	5.6	93	73	75	84	0.70	0.67	S. E.	1	nimbi. cldy.
8	6.94	5.38	86.8	83.2	86.1	78.8	4.1	5.0	94	80	82	400	435	87.1	76.5	6.4	7.2	90	71	78	74	0.70	0.66	S. E.	3	do. showering.
9	4.97	4.54	85.3	83.0	83.4	78.2	3.7	4.4	95	85	84	430	435	84.6	76.5	3.6	4.4	96	62	65	91	0.64	0.66	S. E.	3	do. showering.
10	5.12	4.66	85.3	83.0	81.9	78.9	2.6	3.0	96	82	86	418	370	83.3	79.0	2.6	2.3	99	92	89	98	2.54	2.53	S. E.	4	cldy. st. rn.
11	5.71	5.31	84.9	82.5	84.0	78.5	5.2	5.4	92	75	77	483	365	83.4	76.0	3.2	3.6	97	85	85	93	0.64	0.64	S. E.	2	do. nimbi.
12	5.21	4.94	85.8	83.6	85.8	76.4	3.2	4.6	94	85	85	483	436	86.6	75.0	6.2	7.2	90	92	75	78	0.12	0.12	S. E.	2	do. cum. fine.
13	5.05	4.59	84.3	83.1	83.2	78.0	2.9	3.7	94	85	85	414	416	86.0	75.0	6.0	6.7	92	75	75	82	0.45	0.44	S. E.	1	cludy.
14	5.11	4.79	84.3	83.1	83.5	77.6	2.7	3.7	96	83	85	414	372	85.7	75.0	5.0	5.9	96	62	60	91	1.11	1.09	S. W.	2	do. hd. rain.
15	5.87	5.59	86.3	83.9	86.6	77.0	3.9	4.4	95	80	87	377	452	88.2	75.8	2.4	2.9	98	62	60	91	1.11	1.09	S. W.	2	do. hd. rain.
16	6.20	5.99	86.3	83.9	85.1	78.0	3.4	4.4	95	80	87	390	432	88.2	75.8	2.4	2.9	98	62	60	91	1.11	1.09	S. W.	2	do. hd. rain.
17	6.54	6.27	86.7	83.6	86.0	77.0	3.9	4.8	94	75	84	520	482	87.3	76.0	5.6	4.0	93	75	77	78	0.08	0.06	S. E.	2	rain. cldy.
18	5.52	5.20	85.4	83.5	84.9	76.7	4.9	5.2	93	76	80	514	491	86.7	75.8	3.0	3.0	98	82	80	80	0.19	0.19	S. W.	2	c. st. & n.
19	5.70	5.36	85.4	83.5	84.9	76.7	4.9	5.2	93	76	80	514	491	86.7	75.8	3.0	3.0	98	82	80	80	0.19	0.19	S. W.	2	rain.
20	6.33	6.03	85.3	83.1	84.3	76.4	5.0	5.3	92	78	79	558	468	85.3	75.0	7.9	6.2	91	73	67	80	0.10	0.09	S. E.	2	cldy. threatg
21	6.93	6.63	84.7	83.4	86.1	78.0	5.1	5.9	92	78	82	626	579	85.5	77.5	4.5	5.2	93	73	82	84	0.10	0.09	S. E.	2	do. shower.
22	6.30	6.03	85.3	83.1	84.3	76.4	5.0	5.3	92	78	79	626	579	85.5	77.5	4.5	5.2	93	73	82	84	0.10	0.09	S. E.	2	do. shower.
23	6.68	6.38	84.7	83.4	86.0	78.0	5.2	6.4	90	74	79	586	483	90.7	76.5	8.4	9.3	86	67	60	70	0.45	0.44	S. E.	2	do. shower.
24	6.40	6.09	85.3	83.1	86.0	78.0	5.2	6.4	90	74	79	586	483	90.7	76.5	8.4	9.3	86	67	60	70	0.45	0.44	S. E.	2	do. shower.
25	5.6	5.31	85.3	83.1	86.0	78.0	5.2	6.4	90	74	79	586	483	90.7	76.5	8.4	9.3	86	67	60	70	0.45	0.44	S. E.	2	do. shower.
26	5.77	5.41	85.3	83.1	86.0	78.0	5.2	6.4	90	74	79	586	483	90.7	76.5	8.4	9.3	86	67	60	70	0.45	0.44	S. E.	2	do. shower.
27	5.89	5.59	85.3	83.1	86.0	78.0	5.2	6.4	90	74	79	586	483	90.7	76.5	8.4	9.3	86	67	60	70	0.45	0.44	S. E.	2	do. shower.
28	5.93	5.63	85.3	83.1	86.0	78.0	5.2	6.4	90	74	79	586	483	90.7	76.5	8.4	9.3	86	67	60	70	0.45	0.44	S. E.	2	do. shower.
29	6.02	5.72	86.0	83.2	85.3	77.3	4.2	5.7	92	78	82	386	353	86.1	76.0	3.7	4.3	95	77	65	89	0.23	0.23	N. E.	2	num. & c. st.
30	6.07	5.77	85.9	83.1	85.9	77.8	5.1	5.0	93	77	81	375	353	85.3	76.5	3.1	3.2	95	77	65	89	0.23	0.23	N. E.	2	do. shry. dk.
31	5.46	5.11	84.9	82.8	84.9	78.0	3.6	4.6	94	80	85	476	433	85.5	76.5	4.6	5.0	91	71	80	80	0.65	0.66	S. E.	2	clr. cum. hy.
Mean,	29.575	29.542	85.3	83.1	85.0	77.4	4.6	5.2	93	78	80	29.487	29.446	86.4	77.4	5.2	5.2	93	77	78	84	0.59	0.59	N. E.	1	much rain

The remark of last month applies still to the rain-gauges:—taking 2 per cent. from the amount of rain on the roof, the true fall there will be 9-81, inches.





